

THE
MYSTERY
OF SELFE-DECEIVING.
OR
A DISCOVERSE
and discouery of the deceitful-
nesse of MANS HEART:

Written *G^r-5-28*
By the late faithfull Minister of Gods Word,
DANIELL DYKE, Batchelour
in Divinitie

Published since his death by his Brother.
I. D. Minister of Gods word,



IER. 17. 9.
The heart is deceitfull aboue all things, who can know it?

PSAL. 19. 12.
*Who knowes the errour of his life? Lord cleanse me from
my secret faulrs.*

L O N D O N
Printed by Edward Griffin for Ralph Mab, and
Nathaniell Butter. 1616.



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TO THE RIGHT
HONORABLE AND
MOST VERTVOVS LADY,
the Lady LUCIE Coun-
tesse of Bedford.

RIGHT HONORABLE,



I was an ancient constitution in Israel, that a brother dying without issue, the next brother should doe the office of a kinseman, and raise vp seede to his brother deceased, to continue his name that it might not bee put out of Israell. The Lord hauing not long since taken out of his vineyard a faithfull labourer, and from my selfe a louing and deare brother, I thought that in some manner the equitie of this constitution, now antiquated and abolisshed, did lay hold vpon mee. And that being the next brother, I was to doe the office of a brother, to continue, and eternize his blessed memoriall in Gods Church by bringing to light this present Treatise. Hee himselfe wh. left hee lined wrote

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Ma 37. 3.

Deut. 25. 9.

Zacharias cum
legit uo parit,
scripsit. Amr.

Heb 21. 4.

Heb. 7. 7.

it, and had perfected it before his death: I haue but one-ly raised it out of his priuate studie to the publique vse of Gods Church. The children, said Hezekiah, are come to the birth, and there is no strength to bring forth. Thus it fared with this Author. Hee had finished and perfected this worke, and brought it euen to the birth; but there was no time to bring it forth. GOD preventing him, and, by his death, bringing him to the ende of his faith, (his translation into the heauens) before hee came to bring this worke to the end of his desire, (the publication thereof to the benefit of Gods Church :) I thought it great pittie, that so hopfull an issue should perish for want of a little helpe in the birth. And I thought withall in case of my negligence, or refusall of this brotherly office, how iustly I might haue deserved the ignominious ceremony of the spittle in my face. Heereupon I willingly performed this taske, of perusing and setting forth this Treatise. Zachary when he could not speake, hee wrote: So I desired that his pen might make some supply of the want of his tongue; that as Abell by his faith, so hee by his workes, being dead might yet speake.

Thus in brieffe hath your Ladishipp, the reason of my present endeauours.

For me to say any thing in commendation of this worke is not happily so fitting. It being both hard for one brother to commend another without boasting, and the younger and inferiour his commendation adding little credit or grace, to the worke of his elder and superiour. For, as the lesse is blessed, so also praised of the greater. I meane therefore heerein to bee sparing. Onelie this; I will but as the widdows, which shewed Peter the coates and garments which Dorcas made, while shee

was

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was with them. So only will I shew, and set forth some part of his labours which hee performed whilest hee was with vs. And let his owne workes praite him in the gate.. And surely this worke will doe it, if either matter, or manner, argment or art will doe it.

The matter and argument of it is such, as yet handled at large by none other before him that I know of.

And besides, it is excellent by reason of the daily vse which occurs in practise. So that of the title and argument of this booke may I say as Gellius speakes of a good title which Melissus had giuen to a booke of his owne which it seemed scarce deserved it, That the very title had a great alluring, and intising force to draw men to the reading of it. Such is the argument of this worke, of such speciall vse in our practise, that it may easily perswade any, both to read and like it. It contains the right *ἡγεμονία*, the art of knowing a mans selfe; it discovers unto vs, the infinite intricate windings, and turnings of the darke Labyrinths of mans heart. Indeede oftentimes the discoveries of couenages, and deceits in the world make many, before honestly ignorant, to turne couenagers and deceiuers. But heere needes no such feare, for heere wee are taught no new deceit or couenening trickes, which yet wee practise not; but rather are conuined of that couenage, with which wee deceiue our owne soules, and yet will not bee borne downe to bee guilty of imposture. This point is worthy our best wits, and knowledge. That heathen Philosopher neuer thought himselfe to begin to know Philosophy, till hee beganne to know himselfe. But surely wee neuer beginne to know Diuinitie or Religion, till wee come to know our selues: our selues wee cannot know, till wee know our hearts.

Pro. 31. 31.

*Es libro titulus
est ingenis cu-
iusdam illecebra
ad legendum
scriptus; quippe
de proprietate
l. quer. di. Ant.
Gell. Noct. At-
tin. l. 8. cap. 6.*

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Perf.

Not. Antic.
187.

hearts. I but, our hearts are deceitfull aboue all things; who can know them? They who with diligence shall peruse this present Treatise shall with Gods blessing be able in some good measure to know them. Here shall they find that dangerous Art of Selfe-Sophistrie displayed, by which millions of soules are inwrapped in the snares of Sathan: And so by seeing their selfe-deceit shall come to their selfe-knowledge. A knowledge neuer more neglected. Vt nemo in sese tentat descendere, nemo. Men care not for knowing themselves, who are oftentimes too-too curiously greedy of knowing all things else, being herein like to foolish travellers, that looe to trauell in to, and talke of other strange countries, strangers in the meane time, in the varieties, secrets and wonders of their own. As for the Art, and manner of handling this argument in this Treatise, I leaue it to the Readers iudgement, aduenturing notwithstanding my selfe to say thus much, that had this Treatise but age and antiquitie answerable to the sufficiency, it should easilie finde answerable acceptance. Nothing prejudices Writers more then either mens knowledge of their persons, or their want of antiquity. May not a man speake of many of our new Writers as Gellius spake once of a good speech that Fauorinus made? Nonne, saith he, si id Antisthenes aut Diogenes dixisset, dignum memoria visum esset? If Diogenes or Antisthenes had but spoken that which Fauorinus did, the speech had gone for halfe an Oracle: now happily the more respectlesse, because from Fauorinus, that was inferiour it may be in nothing to Diogenes but in standing. How many worthy moderne Writers among it vs are neglected, onely because moderne? Nonne si hæc Augustinus, aut Chrysostomus, &c.

Had

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Had but Augustine or Chrysostome, or some ancient Father wrote them, how had they been admired, now neglected, onely because as Bildad speaks, they are but of yesterday? Most mens iudgement of Writers is the same that of wine, Luke 5.39. The olde is better. And yet oftentimes the olde is hard and tart, and nearer Vinegar then Wine, when the new is sweet and pleasant. How many workes of some of the Fathers, which haue little worth else in them besides antiquitie, and the credit of an ancient Fathers name? how would we vilifie those same things in new, which wee so magnifie in olde Writers? I speake it not to derogate ought from the worth of those ancient Worthies and reuerend Sages (I giue them all due reuerence and respect) but onely to meet with that fond humour, which measures worth onely by age, as if nothing could be good, but that which is old: And from a meane conceit of Writers persons knowne, are ready to preiudge their workes vnread and unknowne.

Iob 8.9.

But as for your Ladiship; I perswade my selfe that your knowledge of the Authors person, parts, and endowments wherewithall God had graced him, will bee the greater meanes to win your Honourable acceptance of this Worke. And so much the rather doe I presume, upon your Ladiships fauour herein, because whilst this Author liued (out of a loue to his graces, and honourable disposition) hee intended this Worke to haue beene honoured by the patronage of your worthy and right noble Brother, who now also together with this Author, is at rest, singing heauenly Halleluiahs in the presence of the Lambe.

Pardon me good Madam, if I renew your grieve with the mention and remembrance of so great a losse. Giue

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vs leane to testifie our fellowfeeling of your sorrowes. Publike losses may not passe without publike heavinesse. It is a losse that yeelds vs argument both of great griefe, and as great feare: Can it bee a small griefe to see our selues deprived of the vse and benefit of so many rare vertues, and honourable inclinations, of so great learning in so few yeeres, of so great grace, holines, and religion in so young yeeres, as were sweetly met and combined in him? His rare endowments, his noble disposition, his religious conuersation, his hopefull service to Gods Church. And this kingdom considered, I may say of the Church and Commonwealth, as once Valerius spake of Cornelia in the losse of her louing husband, *Corneliam nescio an fœliciores dixerim quod talem virum habuerit, an miseriorem quod amiserit*: It is hard to say whether wee were happier in the inioyment, or unhappier in the losse of such a personage. And as in this losse there is great cause of griefe, so no lesse of feare. Wee may grieve that so great good is taken from vs, wee may feare because some great euil is coming vpon vs, The righteous perisbeth, and no man considereth that hee is taken away, from the euill that is to come. Surely when good men, especially being great men, and young men too, are taken away, it is a fearefull presage of much anger, and euill to come. The Lord make vs wise to consider the deaths of such men, that the feare of euils to come, may make vs to seeke to auoid euill present, and make vs prudent in the foresight of the plagues, to hide our selues.

But yet in the midst of this griefe and feare, your Ladshippe is not left altogether comfortlesse. As it is a comfort that GOD honoured your family with such a one, so is this also none of the least comforts to you, that you

mourne

Val. l. 4. cap. 6.

lsa. 57. 1.

DEDICATORIE.

mourne not alone, but haue the hearts of all good men heavy with yours. It make our ioy the greater to haue others reioyce with vs, when wee reioyce: but it makes our sorrow the lesse when wee haue others, to weepe with vs, when wee weepe. Did Abner, said Dauid, dye as a foole? So of him it may bee saide. Did hee dye as an immeriting, as an ignoble person? without teares? without lamentation? I thinke I may boldly speake it, that neuer any of his place, and of his yeeres, left more heauie hearts behinde him than hee hath done. These are miserable griefes indeede, when others finde matter of ioy in the matter of our grieve, and laugh at our teares; but then may wee griue comfortably, when we: see others ioyne with vs, and lay to heart our losses, as well as our selues.

2. Sam. 3. 33.

I would willingly both inlarge his commendation and our grieve, but these require rather a Volume then an Epistle. And I may speake of them as Augustine of another, Illa quidem anima in societatem fidelium & castarum recepta; laudes nec curat, nec quærit humanas, imitationem tantum quærit: He desires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.

Eph. 12. 3.

Yet may I not altogether passe ouer in silence his holie and religious course; which was, to keepe a catalogue or diary of his sinnes against God: and euerie night, or the next morning, to reuiew the faults of the day past: Euerie Sabaoth morning, or night before, to reuiew the faults of the whole weeke: and at the ende of euery moneth to suruay the whole months transgressions. This did hee daily, weekly, and monthly, thereby the better to humble

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ble himselfe for his sins, and renew his practise of repentance. And the day before the receiuing of the holy Sacrament, did alwaies use to humble himselfe before the Lord with Fasting, Prayer, and Confession, thereby the better to prepare himselfe for the more worthy and comfortable receiuing of the holy Communion.

I say nothing of his religious obseruation of the Sabbath by himselfe alone, and with his people about him, both before and after the publike Exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of studie. Thus did he, with good Iosiah, while hee was yet a childe, seeke the Lord. By meanes of which his holy and constant course in seeking the Lord, in few yeeres he became wiser then his ancients and teachers, and preserved his young yeeres in great honour and reputation, free from all the blemishes and staines of youth, notwithstanding the manifold occasions to the contrary in regard of his place and condition. The truth is, the world was not worthy of him. His vertues and his graces were fitter for heauen then this impure earth,

Let vs now that are behinde, turne our griefe into care, let our care bee to follow those holy steps hee hath trod before vs. True it is you can neuer recover his person, his graces you may: The griefe will be the lesse for the losse of his person, if you make a recovery of his graces. Whilst his spirit is doubled vpon your Honour, and his graces shall suruiue in your religious imitation, so long we shall count him liuing in your selfe.

And now right Honourable, I entreat you by the loue that be bare to this Author, and by the loue that you bare to his honourable Patrones, your deceased Father and
Brother,

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Brother, (both now glorified Saints) to testifie your love to this Author by your honourable and fauourable acceptance of this worke.

May your Ladiship but please to vouchsafe the reading and diligent perusall thereof, and I dare presume vpon much. Thus as I haue raised this to light, so I commend it to your Honour's patronage, and protection: and your Honour to the patronage and protection of the Lord Iesus. May 5. Epping in Essex.

Your Honours

in all seruice,

I ER. DYKE.



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IEREM. 17. 9. 10.

The heart is deceitfull aboue all things, and enill; who can know it? I the Lord search the heart and try the reynes, that I may giue to euery one according to his wayes, according to the fruit of his workes.

CHAP. I.

The Text opened; A Preparation to the Treatise following, shewing the originall of the hearts deceitfulness, the difficultie, and yet the names of knowing it.



He Prophet hauing grieuoussly menaced the Iewes in the beginning of this Chapter; because hee saw how much they bore themselves out against these threatnings, vpon hope of the *Egyptian* his helpe; there-

Cohet.

Psal. 3. 4.

fore in the first Verse hee curseth all such as relye vpon man, and *make flesh their arme*: contrarily blessing such as in their dangers shroud and shelter themselves vnder the *wing* of the Almighty.

But here the Iewes, hauing *made a covenant with hell and death*, would be ready to obiect against the Prophet; What then is all this threatning to vs?

B

Wee

Prou. 26. 1.

Wee are none of those that withdraw their hearts from God. Use of meanes doth not preiudice trust in God: Trust in God as it cannot stand without *trust* in meanes; so neither without *use* of meanes when they may be had. Wee repose our selues on God as much as thy selfe, or any else: and wee repaire to the second causes, onely as seruiceable, and subordinate to the first. Therefore *as the sparrow by wandring, and the swallow by fleeing escape, so this thy causelesse curse, shall not come*: neither are wee such children to be skarred with bugs-words.

The Prophet therefore in this verse preuenteth this obiection, and keepeth them from this starting hole, saying, *The heart is deceitfull*, as if he should say, Flatter not your selues in a vaine conceit, that you with-draw not your heart from God, and so God will not with-draw his from you. Nothing more easie than for a man to deceiue himselfe: for the heart by reason of the great wickednesse thereof, is a bottom-lesse and vnsearchable gulfe of guile; in so much as none can know, not onely anothers, but not his owne heart, the Lord onely hath reserued this as a prerogative royall to himselfe exactly to know the depth of our hearts: that so, though men conceiuing well of themselves, may conceiue amisse of God, as one that by his doings will not iustifie the Prophets saying; yet hee iudging of men, according to the secret disposition and constitution of their hearts, may deale with them accordingly, blessing those that in truth doe trust in him but cursing such as with-drawe from him, though not their tongues, yet their hearts. This is the

The deceitfullnesse of mans heart.

3

the order and generall purpose of the words.

They containe in them a proposition concerning the hearts deceitfulnesse. Heere two things are to be considered: what is meant by *heart*, what by *deceitfull*.

Resolution
and ience.

By *heart*, mans heart is meant, as appeareth by the context. And now because mans heart is one of the principall seats of the soule of man, therefore by a *Metonymy* of the *subject*, it is vsually in the Scripture put sometimes for the whole soule, sometimes (and that more frequently) for such speciall faculties in the soule, as more specially belong to the heart, as the Will and Affections. But here it is to be taken for the whole soule, and all the parts thereof, the vnderstanding, the will, the affections: for all are deceitfull.

The word *deceitfull* is significant in the *Hebrew*, comming of a verbe which signifieth to supplant, as runners in the race vse to do; and from this word had *Jacob* his name, because he caught *Esau* by the heele when he was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is set before vs. Though heere also that reason of the name which *Esau* falsely gaue to *Jacob*, may truly agree to our hearts; well may they be called *Jakobs*, because they cozen many, and do their indeauour to cozen all of Gods blessing, and the heauenly inheritance. But it may be asked, Is this deceitfulnesse giuen vnto all men indifferently, or onely to some? *Answ.* To all, saue *Christ*, in whose mouth (and so heart) was found no guile. By nature all our hearts

Gnacob.

Gen 27.36.

Psal. 32. 2.

are alike. And the change that grace makes in this life is not such but that in some sort, the heart of the best may still be said to be deceitfull. Christ indeed gaue *Nathanael* this prayse, that there was no guile in his heart, and *Dauid* sayes the like of euery iustified man: but this is true only of the *spirit*, of the *new*, or *young man* that is created by God in the regenerate, and not of the *flesh*, that *olde man*, an olde foxe indeede, that by reason of his age is often too hard for the yong man: for youth is but simple in regard of olde age; Howbeit as young men grow still to further perfection, and are on the encreasing hand, whereas olde men decrease, till at length age brings *dórage*: so heere the *craft* of this *olde man* is daily weakened, the rather for those many wounds which the stronger young mans arme giues him in the braine, whereas the *spirituall wisdom* of the *yong man* increaseth daily. Thus then we interpret these words of the Prophet, The heart of man is deceitfull, euen the whole heart of the wicked, because it is wholly *flesh*, and part of the heart of the godly, namely, the vnregenerate and fleshly part. The heart of the wicked is deceitfull with a full, strong, and raigning deceitfulnesse, the deceitfulnesse that is in the heart of the godly is weaker, as being discerned of them, and strouen against by them. The heart of the wicked shewes it deceitfulnesse in the *whole course of their liues*. The godly one ly in *some particular actions*. As it is said of *Dauid*, he was *upright in all things, saue onely in the matter of Pri-ah*. The generall current of his life was free from deceitfulnesse, though not the particular action;

Contrarily,

The deceitfulnesse of mans heart.

5

Contrarily, the heart of the wicked may be vpright in *some particular actions*, as *Abimelechs* in the taking of *Sarah*. I know (saith God) *thou hast done this in the vprightnes of thy heart*: yet not in the maine of their liues. This is proper onely to the goodly, that they are *vpright in their way*, that is, the constant tenor of their conuersation. Now this deceitfulnesse heere giuen to the heart, is set forth; First, by the *greatnes of it: aboue all things*. Secondly, by the *cause of it, and euill*. Thirdly, by the *unsearchablenesse of it*, such that none can know it, figured with an interrogation, *who can know it?* that is, none of himselfe, by his owne mother wit, without an higher and cleerer light.

Gen. 20. 6.

Psal. 119. 2.

To begin first with the *deceitfulnesse* of the heart, and then to come to the illustrations of it afterward: It may bee asked, for the better vnderstanding thereof, How comes this deceitfulnesse into the heart? Is not the heart Gods creature? and did he not make it simple, plaine, and true? Whence then this fraud? Lord, thou sowedst in this field of mans heart the good corne of faith, truth, sinceritie: Whence then these Tares? *Salomon* tels vs. *Ecclef. 7. 31. God made man righteous: but they haue sought out many inuentions*. For howsoeuer these *inuentions* and deceits (as *Moses* sheweth, *Gen. 3.*) were first forged in the Diuels braine, and came out of his shop; yet because they were so readily apprehended, and as it were bought vp so fast by our first parents, therefore *Salomon* ascribes them to man. So that howsoeuer heere also the question concerning these Tares; yea *Thistle*; of treachery, and perfidi-

The originall
of the hearts
deceitfulnesse.

oulnesse in our hearts may truly be answered with that in the Gospell : *The enuious man hath sowne them* ; yet withall it may iustly be said, because the ground did so open her mouth for them, that the field it selfe did bring them foorth. If at the first, when as this field was as the pleasant *Eden* of God ; how much more now, when hauing the *salt* as it were of Gods curse sowne vpon it, it is become as a barren wildernesse ? If *Adam* and *Eue* might bee charged as the first fathers and founders of those deceitfull inuentions suggested by *Sathan*, because of their *ready*, how much more wee, because of our *greedy* apprehension of them, whereby wee drinke them in *as the fish doth water* ? If they for *willing consenting to*, how much more we, for *wilfull conspiring with the diuell* ? So that, whatsoeuer the Scriptures shal tell vs concerning the Tempters wiles, we may safely draw it hither, and apply it to our selues, partners and praiziers with *Sathan* in his stratagems against our owne soules.

Iob. 13. 16.

The difficultie of finding out this deceitfulnesse.

Iohn 4.

We see then the rocke, whereout this deceitfulnesse was hewen. A pigge it is of our owne Sowe, a flower (weede rather) of our owne garden. It remaineth, that, more particularly, wee should see what it is, wherein it consists, and shewes it selfe. A labour surely full of difficultie. For as the woman of *Samaria* said of her Well to *Christ*, *The Well is deepe, and thou hast no picher*. the same may we say to our selues of this pit, this puddle, this den, this dungeon. It is very both darke and deepe. Who can see it ? who can sound it ? And alas, where are our buckets to emptie it ? Who hath not cause to complaine

complaine with *S. Austen*, iust cause haue I to bewaile that darknesse, in which that power that is within me, is hid from me; so that my soule asking it selfe concerning it own strength, cannot safely beleene it selfe, because euen that which indeed is in vs, is kept secret from vs till experience manifest it? O ye many blinde corners, the secret turnings and windings, the perplexe labyrinths, the close lurking-holes that are heere! who would thinke, that within the compasse of so small a piece of flesh, there should bee roome enough to harbour such swarmes of vaine and vile thoughts, desires, affections; and that farre more secretly from being espied by vs, then the largest and vastest Cities can doe any scouting naughty-packer? *Man is a great deepe whose very hayres are numbered before thee O Lord.* And yet easier it is to know the number of his hayres, then of the motions and affections of his heart, as excellently *Saint Austen*. For, as in *Hercules Monster*, still fresh heads, one springing vp after the cutting off of the other: and as in *Ezechiels Temple*, after the sight of some abominations still moe: so heere in this so infinite a receptracle of deceitfull thoughts, one deceit succeeding and pressing hard at the heeles of another. *Many inuentions*, said *Salomon*, speaking of those at the first in the heart onely of *Adam* and *Eue*. How then is the number (thinke wee) increased since, there being none, whose braine or brest hath not cast in his windowes mite at least, into the common treasury? If this stinking riuer were so great where it first rose, how then (thinke wee) hath it enlarged it selfe, being run thus farre? No maruell then if the Prophet, as it

Confess. lib. 10. cap. 32. *Sunt ista plangenda tenebrae, in quibus me latet secretas meae quae in me est, videmus me in ac viribus suis sese interrogat: non facile sibi credendum existimet, quis et quod inest plerumque occultum est, nisi experientia manifestetur.*

Confess. lib. 4. cap. 16. *Grande profundum est hominis etiam capillus in Domine numeratos habes. Et tamen capilli eius magis numerabiles sunt, quam offensa eius, etactus cordis.*

Ezek. 8. 6. 13.

were amazed to see such *litters*, yea, *legions* of deceitfull diuels, couching close in this their stinking stie, cry out, as heere wee heare him, *The heart is deceitfull about all things, who can know it?* So mysticall are these hearts of ours. So deepe and abstruse are her mysteries of deceit. Why then will some say, doe you trouble your selfe in vaine? for if none can know this *mystery of iniquitie*, how then can you know it? how can you make vs know it?

The meanes
to know the
hearts deceit.
Iudg. 14. 18.

I answer, though no man know it as of himselfe, yet, *I the Lord know*; and if we *plow with his hyser*, we shall know the darkest Riddles. There is a mysterie of linne (sayes one) lying in the folds of our hearts, which wee shall neuer see vnlesse the Spirit of God enter in, and giue vs light: for this *spirit searcheth the deepe things of God*, 1. Cor. 2. much more can it search the deepnesse of Sathan, and mans deceitfull heart. If then we consult with the Lords Spirit, we may learne of him what these deceits bee, so farre forth, as he hath reuealed them in his word; which is a light whereby wee may see in this, euen more then *Egyptian* darknesse. Therefore our *Sauour* counselleth vs to take the benefit of this light, and not to let it stand vnder the bed, and that vpon this ground, *for there is nothing hid* (namely, in our hearts, though neuer so closely) *but it shall be opened*, namely, by the power of the Word, most plainly. And this *Paul* exemplifies in his *deceit*, coming into the Church assemblies, and in hearing the word opened, seeing himselfe and his own heart opened, and the secrets thereof discovered. *Cannsell* (vnderstand it of crafty counsel) *is in the heart of man:*
but

Mar 4. 21. 22.
interpreted.

1. Cor. 14.

Prou. 20. 5. in-
terpreted.

but a man of *understanding* (vnderstand it specially of spirituall vnderstanding out of the word) will fetch it out, saith Salomon. Heere the *holy Ghost* maketh the wisdom of the word to be a bucket, able to bring vp the filthy mire out of the deepest pits of deceitfull hearts. And if the wise man haue skill to let downe his bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloysters of our hearts, yet, if the Lord goe before vs with his torch: if he take vs, as once *Ezechiel* into this coriupt temple (stable rather) and lead vs along by his Word and Spirir, we shall then cleerely see the seuerall sincks and orders of the abominable deceits therein: for in the word of God there are many wonders to be scene, as *Dauid* confesseth in that his prayer, *Open mine eyes, O Lord, that I may see wonders out of thy Law.* Among the which, this of our owne hearts *unbowelled* and *anatomized*, is not the least. Indee, when our dead bodies are whole, wee cannot see what is within. They will cast forth an euill sauour, and we may see some filthinesse and deformitie in them. The which yet is but sweetnesse and beauty to that wee see, when the body is cut, opened, and intrals taken out. Surely, the noses and eyes euen of some naturall men, haue discerned in mans heart vnopened, vnfauiory nastinesse, odious vglinesse. But alas, all that was not enough to humble them, neyther was it any thing to that they might haue scene in the heart broke vp by God, the onely skilfull anatomizer thereof. Who as he seeth all things there-
in,

Psal. 119. 18.

Heb. 4. 13. interpreted.

in, lying naked as in an *Anatomy*, as the Apostle speaketh, *Heb. 4. 13.* so also hee hath laid it open in his word vnto vs; as in the *verse* before the same Apostle sheweth, *The word of God is lively sharper then the two-edged sword, a discernor of the thoughts and secret intents of the heart; neyther is there any creature which is not manifest in it sight;* namely, of the word before spoken of: for so I thinke, without any violence offered to the words, may the Text bee interpreted. And the word, *Creature*, I take for the creature of the heart, namely, the thoughts, and intents thereof before mentioned: That the sence should be this. The word discerneth the thoughts of our heart; not some, but all. Nothing is there that the heart forgeth, frameth, and as it were createth within it selfe, which this word taketh not notice of. But of this let the learned iudge.

2. Pet. 1. 19 interpreted.

Psal. 107. 23.

Psal. 104. 26.

Well then, since the word is that, *light which shineth in this darknesse*, hauing it with vs, venter we to descend downe into this deepe dungeon, and to launch out into this vast *Ocean*, hauing this plummet to found the bottome thereof. *They that goe downe into the deepes* (saith the Prophet) *they see the works and wonders of the Lord.* But they that goe downe into this deepe are not now like to see any thing, but the *deepnesse of Sathan*, the workes and wonders of the Diuell, the *Liniahan* that sporteth himselfe in these waters, or rather a *Neptune* triumphing here as in his kingdome. Which sight, though happily not so *pleasing*, yet *profitable* it will be, for to shame and humble vs: for heere in the word are those cleere waters, which if wee trouble them not,

not, with the mudde of our owne affections, like the Elephant; cleerely wee may see our owne deformitie. Here is a *glasse*, wherein we may behold the faces of our harts, & espy euen the smallest *wrinkle* of deceit whatsoeuer. And that not so, as our naturall faces in common glasses, where we forget, as soone as our eye is out of the glasse, what was the fashion of our face; but so, that still the sight scene shall sticke by vs, presenting it selfe to the eye of our vnderstanding. When some cunning deceitfull Theefe hath stollen ought from thee, thou runnest presently to the cunning wizard, a worse theefe, a worse deceiuer, to see in his deceivable glasse, I know not what phansie, the theefe it should be, that hath robbed thee. Lo thy heart, the most crafty and cosening theefe that can be, hath robbed thee, and doth daily filch from thee thy richest treasure. And canst thou in thy little losse runne to the diuels lying glasse, to finde out a little theefe, and wilt thou not in thy greater losse, come to Gods true glasse to finde out the great theefe? If thou thinkest there is no such theefe that steales ought from thee, do but come hither to this Glasse, and thou shalt see him, and all the tricks and mysteries of his conny-catching trade.

*Come I say, and see him
acting of them.*

* * *

James i.

John i.

CHAP. II.

Of the deceitfulnesse of the heart in
regard of others.

Taking then the anatomizing knife of the word, and ripping vp the belly of this Monster, I finde such an infinit number of the veynes of deceitfulnesse, and those so knotty, and intricately infolded together, that hard it is distinctly and cleerely to shew them all. Neuerthelesse, God, assisting, we shall do our best endeavour. I thinke therefore that all the deceitfulnesse of the heart, discovered to vs in the word, may be reduced to these two heads: First, the deceitfulnesse whereby we deceive *others onely*: Secondly, that whereby also we deceive *our selues*.

The former is not that which heere the Prophet so much aymeth at. And therefore wee will not so much insist vpon it. It shewes it selfe specially in two things: in *Disimulation* and *Simulation*; or dissembling and concealing that which indeede is, and in fayning and counterfeyting that which indeede is not. *Disimulation* is eyther of *euill* or *good*. The dissembling of *euill* is three-fold: Of euill *to be done*, or *in doing*: secondly, *from being done*: thirdly, *already done*.

The hearts deceitfulnesse in hiding that euill which shee purposeth to doe, or is in doing, is to make faire euen of the quite contrary. And therefore in her witty wickednesse, shee inuenteth some colourable

Deceit of
heart twofold

1. Deceiuing
others onely.
And it is two-
fold.

1. Dissimula-
tion,

1. Of Euill.

1. To be done

colourat le pretence to shadow her malice and mischief. When *Herod* intended *voluistly* to worry Christ, he pretended yet *religiously* to worship him. *Simeon* and *Leui* cloked their purposed massacre of the *Sichemites*, with the conscience of circumcision : *Absolom* his treason, with the religion of his vow : *Ioab* his perfidioufnesse to *Abner*, and *Amaza* with friendly words, and syren-like salutations : *Ismael* his murtherous mind toward those eightie men, with his *Crocodile teares* : *Judas* his couetousnesse, with a shew of a liberall and mercifull affection towards the poore : and the *Jewes* their enuie against *Christ*, with their duty to *Cesar*. Thinke yee that the *Jewes* cared for *Cesar*? No, none so impatient of his yoke as they: But they had murtherous hearts, thirsting for our Lords blood; that was the true cause; and the cause of their malicious heart was their *euil eye*, that could not indure the glorious brightnesse of his grace. But if they should haue alleaged that, all the world would haue cryed shame on them : therefore to hide the odiousnesse of their fact, they set on it the faire maske of loyalty to *Cesar*. Thus alwayes in the persecutions of *Ioseph*, his *coate* shall be brought forth, as it was once by his enuious brethren, that sold him; by his whorish mistresse, that slandered him. Some one specious and pausible pretence or other shall be deuised by the wicked, to saue their credit in the world. So like rowers in the boate, whilest in their pretence they looke one way, in their intent they goe the cleane contrary. This tricke of deceitfulnesse the heart hath learned of that arch-master of de-
ceits,

Iere. 41. 6.

Iosephs Coate
Gen. 37. 32.
& 39. 16.

Marke 1.24.

Bera in hunc
locum.

Iohn 7.

Psal. 55.

Pro. 29. 5.

1. Sam. 18. 21

ceits, the Diuell. Who sometimes will needes become a Preacher of the truth, as when he said, *These are the seruants of the most high God, &c. Iesus of Nazaret, I know who thou art, euen the holy one of God* : but yet hee then plotteth mischiefe, thinking by one truth to conuey and winde into our minds an hundred lies. Thus truth is made to vther fallshood: for euen in those his sugred glozing words, wherein he preacheth Christ the Sauour of the world, it is easie to spie out warre in his heart : for it is to be marked, how he calleth him Iesus of Nazaret, therby to nourish the error of the multitude, that thought hee was borne there, & so not the *Messiah*, whose birth they all knew ought to bee at *Bethlem*. Iesus then, and the *holy one of God* are butter and oyle, as was afterward, *Good master thou regardest no mans person*; but *Iesus of Nazaret*, that is a sword, as was afterward, *Is it lawfull to giue tribute*? And so that which *Salomon* speaketh of the flatterer, that hee spreadeth a net before his brothers feete, is true in those flattering speeches. The diuel sometimes giueth the truth: indeede he doth but set a snare to scatch the truth in, As *Saul*, a good scholler in this schoole did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her*, saith he, *that she may be a snare vnto him, and that the hand of the Philistines may bee vpon him*. Heere is a goodly shew of speciall fauor and good will, euen such, as *simple Dauid* was in a manner rauished with it, to thinke that his meannesse should be honored with so great a marriage. But it is but a baite, couering the hooke, honie poyson. These of all other are the most secret deceits, which are thus mantled

and

The deceitfulnesse of mans heart.

15

and masked with the disguised pretences of special loue and kindnesse. And therefore *Salomon* not ignorant hereof, when he commands *bounty* and *munificence* in a prince, he associates *truth* thereto. *Bounty and truth doe guard the King*, that is to say, a true (not a treacherous) bounty: for there is a false and lying bounty, deceiuing those on whom it is bestowed. And as in the prouerbe there are *gisse-gifts*. Such as was that of *Saul* to *Dauid*; bread in one hand, a stone in the other. Infinite were it to speake all that might be spoken heere. It is so common a practise in the world, yea, and it is counted *wisdom* for men thus to *vasle* their intents with pretences, their meaning with their words, that the trueth may be taught false, and falsehood true. When they meane to strike the head with one hand, they will first stroke it with the other, or, as he sayes, with one hand they will claw on the head, with the other smite on the cheeke. The tale-bearer when he comes to set his brothers good name at sale, how cunningly, how artificially will he traduce? meaning to bite his brother, he wil first kisse him. But well did *Salomon* prefer a friends wounds before such kisses: for these kisses are *Iudas* kisses. They wound mortally: the other medicinally. Therefore excellently doth *Salomon* character him, *The words of the whisperer* (as *Tremelius* reads it, are like to the words of those that are often knocked: but they goe downe into the bowels of the belly. So deeply doe they pierce. When he begins first to open his packe, hee will fetch a deepe sigh, professing that because of his great loue to the partie, he is very sory for him; and so at length with a sad countenance

Nōne cogit
res in fine, q. d.
a qua latens
infectione
officij aut in a-
liquo necessitate
suo nomine,
Sul. de amic.
Prou. 20. 28.
explained.
Sapa asapa.

Sapi. nūc huius
mundi est, cor
inclinationi.
bus regere, sen-
sum verbum vela-
re, quia falsa
sunt vera ost. n.
dere, que vera
sunt falsa de-
monstrare Gre.
ὡς περ ἐν τοῖς
ἀνθρώποις τῷ
ὄφθ. ὅτι ποῶν
κατὰ ψυχὰς ὁ
καταβολὴ τῶν ὁ
μυστῶν τῶν κα-
ταβολῶν.
Gre ad Euseb.
Pro. 18. 3.
cleared.

*Rebementer do-
leo quia rebem-
enter diligo.
Atq; sic cum
maestro vultu,
oculu demissis,
cum quadam
cardinate, &
vociu plangitu
procedit maledi-
ctio. Bernard.*

Luke 18.

*Sed ne hoc qui
dum profecto
sufficit ei, non
enim gratiarum
actio est alijs
exprobrare de-
lecta, super eos
qui peccaverunt
instantur insur-
gere.*

*Ecclesia nomine
armamini &
contra Ecclesi-
am dimicatur:*

*Acts and Mo-
nument. vol. 2
in the begin-
ning of Lu-
thers storie.*

countenance, with eyes cast down, with a slow, and lamenting voyce, as though the offence of his brother were to him as a blowe with a cudgell, out comes the slander: loe, a cunning cranke of deepe and diuellish deceitfulnes, so to disguise *murdering malice*, that it shall be taken euen for *motherly mercy*, to lament and cry as if himself were beaten, whilest he with the scourge of his viperous tongue vnmercifully lasheth others.

So also vnder the colour of *zeale* and hatred against sinne, doe some couer their hatred against mens persons in their bitter censuring of them. And others vnder the colour of *giuing thanks* to God, hide their vaine ostentation of their own vertues, as that *Pharisee*, that said, *Lord, I thanke thee, I am not as this publicane*. But as *Chrysostome* sayes, *this would not serue his turne: for it is no. thankes giuing to reprobate others with their fautes, and boastingly to insult ouer those which haue done amisse.*

But heere wee should doe the Church of Rome iniurie to leaue her out, who indeed carrieth away the bell from all others in this kinde of deceitfull painting and colouring: vnder the name of Christs spouse playing the filthy harlot; vnder the title of the Church fighting against the Church; vnder the colour of Religion, taking away the vigour of it, and in a word making the *show of godliness* to bee onely a *cloake of wickednesse*. I would rather set out this in Master *Foxes* words, then in mine owne, hee hath so liuely and in the right colours described, or rather deformed this monster; thus writing of her, "As in doctrine, so in order of life, and deepe hy-
pocrisie

“pocrisie was the corrupted, doing all things vnder
 “pretences & dissembled titles. Vnder the pretence
 “of *Peters Chaire*, they exercised a Maiesty aboue
 “Emperors & kings: vnder the visour of their vowed
 “chastity raigned adultery: vnder the cloak of pro-
 “fessed pouerty, they possessed the goods of the tē-
 “poralty: vnder the title of being dead to the world,
 “they not only raigned in the world, but also ruled
 “the world: vnder the color of the keyes of heauen
 “to hang vnder their girdle, they brought all the e-
 “states of the world vnder their girdle, & crept, not
 “only into the purses of men, but also into their
 “consciences: they heard their confessions, they
 “knew their secrets, they dispensed as they were dis-
 “posed, & loosed what them listied. And so much for
 the first deceitfull dissimulation of euill to be done.

The second is, when the euill which wee are reādy to doe, is yet, by a subtil kinde of violence, kept in, so that it comes not forth into the outward act. Thus many there are, that politiquely, by a smooth and close carriage, smother, and presse in many of their vices, which if they should break forth, might hinder them in their designes or desires. An example we haue in *Haman*; who, though inwardly hee swelled with malice against *Mordecaie*, because of his stiffe knee and stout heart; yet, as the Scripture sayes, *he refrained himselfe*; he brake not forth into any distemper of words, but craftily concealed and confined his anger within the bounds of his owne bosome, least otherwise the successe of his bloody plot, already assented to by the King, might haue beene hindered; when as by this meanes, the grosse

The second
 from being
 done.

Ester. 5. 19.

*Maxima pars
hominum hunc
morem habet.
Quod sibi vo-
lunt, dum id
impetrant boni
sunt: sed id ubi
pauciores habent
ex bonis pessimi
& fraudulen-
tissimi sunt.
Plaut.*

*Psal 140. 8.
inlightened
Pride a priso-
ner, and Pride
a free man.*

abuse of the King in his false suggestions against the Jewes, and feigned pretences of the publike good would soone haue come to light, and that the true cause was but a matter of priuate spleene against *Mordecaie*. Thus many, whilest they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the dissembling of their greedy, griping, cruell, ambitious, avaritious, and other vitious dispositions, which might make any rubbe in their way? There are not so many, nor so cunning deuises for the hiding of *naturall infirmities* of the body (as the crookednesse of the legges, or backe, want of a tooth, or an eye, or such like) as in such cases the deceitfull heart will finde out for the hiding of the *unnaturall deformities* of the soule. But let once their desires be granted, then they shew themselves, then the waters before stopt and damned vp, runne ouer, and rage furiously. Hence it was that the Prophet well acquainted with the craft of these foxes, praies; *Let not the wicked haue his desire O Lord, performe not his thought, least he be proud.* Why? was he not proud before? yes, in his very wishes he was proud, but then pride was locked vp, and imprisoned; now his desire being satisfied, it would walke abroad and play reakes. The meaning then of the Prophet is, that the wicked, that before the obtainement of his purpose was proud inwardly, but yet in policie repressed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And surely so it is oftentimes, that as *Saul* hid himselfe in the stuffe, when he was

to be chosen King, so the wicked in the like cases, when they looke, either by election, or other means, to get this or that, very closely hide, though not with *Saul*, themselves, yet their filthy stuffe and baggage within? And that with no lesse subtil sleights, then once *Rahab* hid the Idols, *Rahab* the spies. They will make euen those, that do more narrowly marke them, beleue, that they haue discarded, and sent away packing those corruptions, which yet lye secretly harboured in the closets of their hearts. As *Rahab* bore the *Ierichuntines* in hand, the *Israelites* were gone away, when as they lay hid vnder the stalkes of Flaxe, vpon the roofof the house. Such stalkes of Flaxe, such cloakes of shame, as the Apostle speaketh, as it were the torne ragges and worne shoes of those guileful *Gibeonites*, haue all such that walke craftily, to hide their filthinesse from the eies of the world. In which regard the Scripture very fitly hath called them *generations of Vipers*: for as the Viper hath his teeth buried in his gummes, so that one would thinke it were a harmelesse beast, and could not bite, so also haue these deceitfull hypocrites their secret corners and conueyances, wherein they so cunningly couch their wickednes, that one would take them of all others, to be the most innocent. To this appertaineth that similitude of our Sauour, *Luk. 11. 44. Woe be to you Scribes and Pharises, hypocrites, for yee are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the stincking carcase, and keepes in the stench from offending any mans smell, that men walke ouer them, and yet neuer perceiue the

Τὰ κειμένα
τῆς ἀσυνεσίας.
2. Cor. 4. 2.
Iosh. 9. 4.

Math. 3. 7.
Plin. l. 11. c. 37.

Luk. 11. 44.
opened.

euill fauour that is within: so the deepe and dissembling hart of man is a cūning digger of such graues, nay, it selfe, as it were, is a graue, wherein their rottenesse and corruption lies so closely couered, that hardly the sharpest noses of such as conuerse with them shall be able to sinell them out. So powerfull is *policie* in the wicked to restraîne their corruption from scandalous eruption: more by farre sometimes than is *grace* in some that are truly religious. For, look how *Isaack* made shew of strangenesse with *Rebecca* his wife, when the knowledge of that neerenesse might haue hazzarded his life: so doe euill men couuterfeite a kinde of strangenesse, euen with their best beloued sinnes, where open familiaritie might be dangerous. But as *Isaack* was at length discovered, when *Abimelech* saw him sporting with her: so these close companions let them be heeded continually, but with something more attentiuē an eye, and it will be hard but sometime or other wee shall take them napping: and (as beggars sayning lamenessse, without their crutches) without their veyles, euen very familiarly sporting themselues with those sinnes, by the craftie forbearance wherof they formerly deceiued vs.

The third already done.

Pro. 30. 19, 20.
vnfolded.

The third *deceit in dissimulation* is, to dissemble & conceale euill already done. The strumpet, when she hath eaten *stollen bread*, yet she hath such a *dexteritie* in the wiping of her lippes, that not the least crumme shall hang on to bewray her, not the least signe of her wantonnesse shall appeare. And therefore boldly she sayes, *I haue done no wickednesse*. And this she carries so closely from the eye of the world, that

that *Salomon* shewes it to be as hard to finde it out, as those things which are hardest; namely, as *the way of an Eagle in the ayre*, not to be seene after once flowne away; *the way of a Serpent on a stone*, gliding away without leauing any impression of her body behinde, and afterward creeping into some hole of the earth; *the way of a Ship in the Sea*, swiftly carried away with the windes; and lastly, *as the way of a man with a mide*, that is, a close and chaste virgin, that is kept close from the acceffe of strangers. Looke how hard it is for a man iudged vnworthy, to get an honest modest virgin, kept close in her parents house (which is made no lesse difficult then to get a flying Eagle) so hard it is to discover a whore, to conuince her of her wickednesse. *Thus is the way of an adulteresse*, that is, as hard to finde out as any of the foure fore-mentioned things. Her deceitfull heart is so fruitfull a hatcher of shifts and euasions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they haue done euill, presently to runne into the thickets to seeke out couerlets to hide their nakednesse. Sometimes by grosse and palpable lying, otherwhiles by the neater and finer kinde of lying; I meane that *sophisticall Iesuiticall equiuocation*: a tricke the Diuell their master hath taught them by his owne example; but so much the worse in them then in him, for that hee equiuocated to hide his *ignorance* of that which hee could not reueale: these equiuocate to hide their *knowledge* of that they can and ought to reueale: for being sometimes posed with some questions concerning future euents, and not knowing well what

Piscator in
Mat. 1. &
Misset in hunc
locum.

The Diuels
equiuocation
not so bad as
the Iesuites.

1 Kings 22 6.
opened.

The Diuell
confesseth E-
quiucation
to be lying,
which is more
then Iesuites
will doe,

to answer, and yet not willing to lose his credit with his blinde worshippers, either by silence or plaine speech, he shaped his answers in such an ambiguous howering manner, that which way soeuer the euent should fall out, it could not fall out amisse to his answer; because being vpheld with this prop of Equiuocation, it would stand true euen in contrary euents. Thus when in his Prophets he was demanded by *Ahab* concerning his going to warre against *Ramoth Gilead*, and the successe thereof, he answered, *Goe, the Lord will deliuer it into the hands of the King*: Yea, but of what King, thoul lying equiuocating Spirit? whether into the hands of the *aduersary* King to be subdued, or of it *owne* King to be rescued and deliuered? This hee determines not, but speaketh suspencely and vncertainly to gull *Ahab*, and make him runne head-long vpon his owne destruction. And yet here once againe, marke how the Diuels equiuocating is not all-out so bad as the Iesuites: for hee confesseth his equiuocating to bee plaine lying; *I will goe*, saith he, *and be a lying spirit in the mouthes of the Prophets*. Hee was onely an equiuocating spirit in their mouthes: for the words in some sense, and as the *Diuell* might interpret them, might bee true, and yet hee graunts that his wordes, though neuer so qualified with equiuocating quirks, were no better then lyes. But the Iesuites, not hauing so much as the Diuels ingenuity in them, sticke not to iustifie their equiuocations as iust and lawfull. The wicked deceitfulnesse whereof the Diuels practise, euen of it selfe alone, without his confession, is sufficient to discover: for (besides the

the example already mentioned, and his daily practise in his crooked Oracles among the heathen:) Thus dealt he at the first with our first Parents, telling them, that by eating the forbidden fruit, *their eyes should bee opened, and they should bee as Gods, knowing good and euill.* Now the knowledge of euill is two-fold: 1. A pure and simple knowledge of it, in it selfe. 2. A feeling and experimental knowledge of it in our selues. The Diuell indeede meant onely this latter, possessing yet the mindes of *Adam* and *Eue* with an apprehension, and expectation of the former. Now if the Diuel should haue been challenged for deceiuing, had not his defence beene readie with this shield of equiuocation; might he not haue said, euen that which *Moses* hauing reference to this his speach, speaketh, *vers. 7.* why? are not my words true? are not your eyes now opened to see your error, which before you saw not? doe not you know your selues to bee naked, and so haue not you that knowledge of euill which I promised, euen a knowledge arising out of your owne experience? and yet for all this, *Paul* for this fact calls him a cosener, and our Sauour a murtherous lyer. This wont of his hee kept with Christ himselfe; when shewing him onely the shadowes and imaginary representations of things, he sayde, *All these will I giue thee.* A great catch sure, euen iust nothing. Thus also played he with *Saul*, taking vpon him to fore-tell future euents in the hands of God, *To morrow thou and thy sonnes shall be with me*, that is, shall dye. How came the diuell to be of Gods counsell, that he can so certainly determine the end of any mans daies, which

Gen. 3. 5. illustrated.

2. Cor. 11. 3.
Iohn. 8. 44

Mat. 4. 9.

1. Sam. 18. 19.
interpreted.

The word (*to morrow*) how taken.

Matt. 6. 34.

Exod. 13. 14

Quid sit futurum cras fuge querere. Hor.

To morrow
not to morrow, to
morrow is to be
Answ.

Ioh. 8. 44.

are numbred with God? no, hee doth not define it certainly, but speakes darkely and deceitfully: for [*to morrow*] doth not onely signifie the *day immediately following*; but also, *the time to come indefinitely*, and at large; as in that of our Sauour; *Care not for to morrow*; and in that of God, *When thy sonne shall aske thee to morrow, What is this?* that is, hereafter, in the time to come; and in that of the Poet, *Seeke not what shall be to morrow*, and *I care onely for to day: who knowes to morrow?* Now indeede Saul did not dye the next day after this conference, as will appeare to the more diligent peruser of the whole context of that History: yet *Sathan* seeing some likelyhoods of it, ventred so to speake, as if the next day he should haue dyed; but with all, because hee was not sure of it, he so tempered his speech with the ambiguitie of the word, *to morrow*, that his credit might be saued, though *Saul* had not dyed till a yeere after. Thus we see how the Diuell, as he is the *Father of lyes* in generall, so also of this more handsome and cleanly manner of lying, wherewith the deceitfull heart of man vseth to dissemble, and hide it shame. Not but that it aboundeth with varietie of diuers other such like knacks and deuises. For we see how *Dauid* could goe about to cloke his adultery: first, by sending for *Vriah* home, and then commaunding him to goe to his wife: secondly, when this tooke not, by making him drunke, thinking wine would perswade him better then words: thirdly, when neither this would fadge, by murdering of him, and marrying of his wife. But of all other fetches, none to this of the *artificiall lye*, disguised by *equivocation*: all other lyes are

are the Diuels brats, *John* 8. 44. but this is his first borne; and this is most in request with his Schollers at this day, and therefore wee haue the longer insisted vpon it. And so much for dissimulation of euill.

Dissembling of *good* is, when wee conceale and smoothen that grace and conscience which is in vs, being in such places and companies, where such things may bee preiudiciall vnto vs. Thus many Protestants, being in places of Idolatrie, honour the Masse with their presence. Thus many of the conuerted *Corinthians*, ouer-taken with the *humane temptation*, as *Paul* termeth it, that is, a temptation arising from humane frailty; too much feareing men, gratified their Idolatrous acquaintance with their presence at the Idols feasts. And so by an outward shew of Idolatrie, they did hide that inward hatred of Idolatry that the Lord had wrought in them. Thus also did *Peter* himselfe, ouer-come with the same temptation, *Iudaize* in the presence of the Iewes, conforming himselfe to their Ceremonies, contrary to his owne, both knowledge, *Acts* 10. 15. 28. and former practise, *Gal.* 2. 12. And thus some professors being in the company of the prophane, will not sticke to game, to gulle, and swear with them: euery way so carrying themselues, that they seeme to care for nothing more in such companies, then that their language may not bewray them to be *Galileans*, or their countenance to bee such as those which are going vp to *Ierusalem*. O my brother, what a shame is this for thee, to be ashamed of that which is thy Crowne, thy glory? How vnworthy

2. Of good.

1. Cor. 10. 13.
interpreted.
ad idcirco
mitigata.

Gal. 2.

Mat. 26.

Luke 9.

Disimulation
of euill is not
so bad as dis-
simulation of
good.
Prou. 17. 7.

*Nemo potest si-
mulire se malū
quia per opera
bonū nūllus si-
mulat se malū,
sicut in opera
malā faciat, nec
est. Tho 2.
a. 3. q. 3. ar.
1.*

thy art thou of the grace of God, who offerest it, and so God himselfe so vile an indignitie? If it be a shame among men for a childe, though neuer so much aduanced aboue his poore father, to bee ashamed of him in regard of his meanness, what then for vs to be ashamed of our heavenly Father, so full of glory and maiestie? If it were a shame for *Dauid* to play the naturall foole, much more for a Christian to play the prophane foole, to make shew of wickednesse. Surely yet of the two deceits, this is farre the worse, to make men beleue wee are not religious when wee are, then contrarily. True indeede; *The lip of excellencie doth not become a foole*: it is naught when wicked men will be vsing gracious speech, to seeme religious: *but much lesse doth lying besee me a worthy man*: It is farre worse when good men will vse the fashion of the wicked. For in the dissembling of vice, and fayning of godlines, though we doe hurt to our selues, yet wee may doe good to others by our example; causing them to doe that in truth, which our selues doe onely in hypocrisie. As oftentimes stage plaiers, by fayned mourning, wring forth true teares out of the spectators eyes. But in the dissembling of our grace, and making semblance of wickednes, as we hurt our owne, so also the soules of many others, fleshing and hardning themselves in sinne, by our example.

But heere, haply, some will say, that it is impossible for any to faine himselfe to bee wicked; forasmuch as none can counterfeit wickednesse by doing that which is good: and hee that doth that which is euill, is no counterfeir, but a wicked man indeed.

Ans.

Ans. 1. There are many indifferent actions in themselves, which yet haue an appearance of euill, by the doing whereof a man may faine wickednesse.

2. In many euill actions there is a two-fold euill. First, the euill it selfe that is done : Secondly, the euill that is signified by that which is done. As in *Iosephs* swearing by the life of *Pharaoh*, in *Peters* ludaizing, in *Iehoshaphats* ioyning with *Ahab* in affinitie, and society of warre : besides the euill of the actions themselves, there is a further euill signified, namely, that *Ioseph* is as prophane as the *Egiptians*, *Iehoshaphat* as idolatrous as *Ahab*, *Peter* as superstitious as any of the *Iewes*. Now, howsoever they that doe euill are indeed euill in regard of the first kinde of euill, yet not in regard of the second. When a professor weares long hayre, he doth euill, but yet hee is not euill in that kinde of wickednesse, which this action seemes to import. For to weare long hayre is commonly a badge of a royster, or ruffian, yet the professor is not such a one indeede. And therefore he makes shew of that euill to be in him, which indeed is not. For, as a man may belye himselfe in words, as hee that told *David* hee had slaine *Saul*, when indeede hee had not ; so also in his deedes, which also haue their language. And this is, when wee doe some lesser euill, that carries with it a foule note, and shewd suspicion of a greater euill, of the which yet we are innocent. If *Ioseph* with his mouth should haue said, I care for the true God as little as the *Egiptians*, who seeth not, but that hee should haue fayned that wickednesse to bee in himselfe, which in truth was not? Now, by swearing by *Pharaohs*

1 Thes. 5. 22.

2 Sam. 1.

2. Simulation.

Machiauel:
Maxime.PROV. 2. 7.
Reuel. 9. 8.

raahs life, in effect hee said as much.

These be the deceits of *Disimulation*: The deceit of *Simulation* is specially that, whereby men make shew of that grace and godlinesse which either they haue not at all, or else not in that measure they make shew of, being specially swayed with the sinister respects of gaine and glory. To make shew of more grace then indeed is, may bee incident to the godly: but to make shew of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked. With whome that mischieuous *Machiauilian* precept so much preuaileth; *That vertue it selfe should not be sought after, but onely the appearance; because the credit is a helpe, the use a cumber.* Wherefore as *Iakob*, to get *Isacks* blessing, put on *Esaues* cloathes; so doe these hypocrites, to get the blessing and praise of men, in outward habite apparrell themselves like Christians. And as *Iakob* thereby deceiued *Isack*, so doe these oftentimes, the most iudicious Christians; like as the figge-tree with her leaues deceiued *Christ*, and as the empty boxes in Apothecaries shops, with their faire titles written vpon them, deceiue the ignorant commers in. Though their hearts be base, and vile earthen pots, yet they must bee ouer-laid with the siluer drosse of glozing, and glorious wordes. Thus hypocrites speake not *out of*, but *contrary* to the abundance of their hearts. When their lips, like good mens, scatter knowledge, their hearts at the same time, naughtinesse. They know themselves to haue *Lions teeth*, and yet *womens haire* must on; to bee *wolues*, and yet *the sheepes clousing* must on;

on, to be dragons, and yet the lambes hornes must on; and that as once among the Iewes many rude vnlettered, and vnurtered rustickes wore the rough garment of the Prophets; namely, *to deceiue*. Some Painters haue had such a gift in the liuely expressing of the formes of Birds and other Beasts, that true Birds and liuing Beasts haue been deceiued in taking them for their mates. But the hypocrite puts downe the Painter: for by his glozing and glistering shewes, in all outward workes hee doth so perfectly resemble the true Christian, that hee deceiueueth not, as the Painter, silly Birds, but reasonable men; yea, learned and experienced Christians. Whence it commeth to passe, that as the Horse neighed at the picture of a Horse, as if it had been a true horse, and as the Calse in the Epigramme, went to suck the teates of a painted Cowe; euen so sometime the wisest Christians, alike deceiued with the counterfeits, imbrace and entertaine them as their fellowes, thinking to sucke some sweetnesse of grace out of them: for as the *Egyptian* Iuglars outwardly represented *Moses* miracles, and so deceiued *Pharaoh*: so doe hypocrites the piety and zeale of Christians, and thereby bleare the eyes of the godly. Nay, oftentimes, as false gold in glistering goes beyond true; and once their hired Mourners in lamentation, beyond the deceased parties owne friends, and fawning flatterers in outward complements of friendship, beyond true friends themselves; so may hypocrites in outward workes seeme to carry it away from the soundest Christians. Hypocritise though it be but the Ape of Christianity,

and

Ezech. 13. 4.

Ælian.

Hypocrites outwardly may go as far (if not further) then the best Christians.

Is qui condit in funere plorant, dicunt & faciunt prope plura dolentibus ex animo. Hor. Adulatio quam similis est amicitiæ? non imitatur tantum illam, sed vincit & præterit.
Senec. Ep. 45. Ingeniosior est ad excogitandum simulatio veritate, Plin.

and propoundeth it onely for outward imitation; yet here, for all that the *imitation* exceedeth in some points the *sample*, the *picture*, the *patterne*. Is the true Christian *hot* in prayer? he will *sweat*: Is he *something more sorrowfull*? he will *weepe* and *blubber*. In preaching *cries* he? he will *roare*. In hearing doth he but lift vp his *hand*? hee will lift vp his *voyce*. Doth he but *sigh softly*? he will *crie out a maine*. Doth he *run*? he will *gallop*. Doth the true-hearted *Publicane* looke with his eyes on the ground? the hypocriticall *Jewes* will hang downe their heads like *Bul-rushes*, when yet their hearts stand vp-right enough. Doth *Timothy* weaken his constitution by abstinence? the *Pharisee* will neuer giue ouer till his complexion be wholly withered and wanzed. Doth *Paul* correct his body with milder correction; as it were a blow on the cheek? the *Iesuite* will *martyr* his sides with his seuerer discipline of *Scorpions*: whether will not pride and vaine-glory spur on the hypocrite? Gods glory carries the sincere Christian no further then to *martyrdome*. There is the highest pitch of outward workes, performeable by a Christian, and yet vaine-glory driues the hypocrite thither also. As Saint *Austen* notably shewes, writing vpon those words of the *Psalmist*; *Thou knowest the secrets of the heart*: That for thy sake we are *slaine continually*. What meanes this (saith the learned Father) he knoweth the secrets of our hearts? what be these secrets? Surely these, that for thy sake we are slaine all the day long. Thou and I may see a man to be slaine: but why hee is slaine thou canst not tell. This God knowes: it is hidden from

Luk. 18.

Esay. 58.

Muth. 6.
απαυλίζουσ.1. Cor. 9. 28.
ὁ πτωχὸς τοῦ σώματος.Hypocrites
may suffer
martyrdome.
Psal 44. 21. 22
Quid est nouit
occulta? quæ
occulta? &c.

“from vs, euen in the very Catholique Church :
 “Thinke yee there neuer were any Catholiques, or
 “that now there may not bee some, that would
 “suffer onely for the praise of men ? If there were
 “not such kinde of men, the Apostle would not
 “haue said, Though I giue my body to be burned,
 “and haue not charitie, I am nothing. There may
 be some therefore that may doe this, rather in the
 vanity of boasting, then in the sincerity of loue.
 So farre *Austen.* Whereby it may easily appeare
 how strange are the feates and faynings of mans
 deceitfull heart. Iugglers delusions are more easi-
 lie espiable then these of a false and fayning heart.
 Hence it is that in Scripture hypocrisie is compar-
 ed to *leauen*, which our *eyes* cannot distinguish from
 dowe by the *colour* ; but onely our *palate* by the *tast*.
 Our hands are more competent iudges for these de-
 ceiuers, then our eares ; which will soone bee be-
 witched with their godly, and glorious words. But
 let vs begin to handle them but a little, and present-
 ly we shall feele such a roughnes, such a thornines,
 that wee may truly say, *The voyce of Iacob ; but the*
hands of Esau.

And thus much briefly for the first branch of this
 doctrine of the hearts deceitfulnesse. The vse wher-
 of is too-fold.

First, to teach vs wisdom and warinesse in gi-
 uing entertainment in our hearts to others ; that
 wee doe not presently set open the doores to let in
 all. No, though they bee such as come commen-
 ded vnto vs, with all the grace that outward shewes
 can lend them. Otherwise, if we be negligent here-

in

*Potes enim vi-
 dere mortificari
 homin:m : qua-
 re mortificetur
 nescis Deus hoc
 nouit Res in
 occulto est, &c
 qui causa hu-
 mane glo:ia
 pateremur.
 Qui hoc face-
 rent iactatione
 magis quam
 delectatione.*

Luk. 12. 1.

vse.

I

in, as once the Patriarkes by their readinesse to hospitalitie, instead of men receiued holy Angells; so we contrarily, by our readinesse to beleeue, making our hearts common Innes for euery one to lodge in, in stead of holy Angells, may quickly receiue the foule and filthy Fiends: for false Prophets themselves, as *Christ* tels vs, come in *sheepes clothing*, and so the Diuell himselfe *transfigured into an Angell of light*. How humbly did those captains present themselves before *Jeremy*, desiring his praier, his counsel, and promising obedience? and yet they had resolved before-hand what to do, and did but dissemble in their hearts, in their so religious a shew of coming to the Prophet. How easily may good *Jeremies* be deceiued with such faire shewes? In the Apostles times did not the false Seducers, which serued not the Lord *Iesus*, but their owne bellies, yet with faire and flattering speech deceiue the hearts of the simple, and make marchandise of their soules? Did they not make great shewes of more then ordinary humilitie and mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Profelites, with which that of the Pharisees may not compare? Try wee then the Spirits before wee trust them: for though men may compose their faces and fashions to neuer so great shewes of pietie, yet for all that *seuen abominations* may lye couched in their deceitfull hearts: And therefore when our Sauour tels vs, that *by their fruit, we shall know* false Prophets, hee meaneth not so much the fruits of their liues, which in outward appearance, & in the iudgement of men, may be as good

Ier. 43.

Rom 16. 18.
2. Pet. 2.
Colos. 3.

Math. 7. 16.
interpreted.

good, as the true Prophets; (for they come in sheeps cloathing) as of their doctrine: That we must heed specially, trying it by the word, and not be carryed away with the pompous ostentation, eyther of their words or works.

So also among our selues, wee must not presently reach forth the right hand of fellowship to euery one that beginneth to cry, *Lord, Lord*; but first wee must weigh them in the ballance of the Sanctuary, to see whether they be currant mettall or no. *Iehues* question is fit for all good Christians to propound to such as *Iehou* was, before they admit them into their societie, *Is thy heart upright?* as Christ would not trust some that seemed to trust him, because he knew them well enough; so neither should wee, because wee doe not know them. See how scrupulous the Christians were at first, to receiue *Saint Paul* into their company, which was not so much *dainty nicenesse* as *iust cautelousnesse*, whereto the deceitfulnesse of mans heart doth necessarily vrge vs. It is not good indeed to wrong any man with *groundlesse suspicions*, so neither is it good to wrong our selues with *ouer easie credulitie*. The same spirit that saith *Charitie beleeneth all things*, saith also, that a *foole beleeneth all things*. And *charitie* is no *foole*: as it is not *easily suspicious*, so neither *lightly credulous*.

Secondly, we must all take notice of this corruption of our hearts, whereby we are ready to deceiue our brethren what by *feigning*, what by *dissembling*. As *Saint Iohn* speaketh of sinne in generall, so I of this particular; If wee say we haue no deceitfulnesse of heart, we deceiue our selues, &c. Wee are

D

ready

1. King. 10. 15
Iohn 2

Acts 9.

1. Cor. 13.

1. Iohn 1.

Pfal. 50. 5. 17.
18. 19.

Pfal. 50. 16.

*Hypocritarum
maculam non
habere aut pau-
corum aut nul-
lorum, Aug. de
temp. ser. 9.*

ready to take notice of this in others, and wee may heare foule mouthed persons casting the aspersiō of hypocrisie vpon such as deserue it farre lesse then themselues. For these *carnall and loose Gospellers*, they, of all others, are the grossest hypocrites, that in their outward profession they make in the publique worship of God, haue a *forme of godlinesse*, but indeed haue *denied the power thereof, being reprobate to euery good worke*, that by making couenant with God in sacrifice, seeme to be Saints, yet by breaking couenant in their slanders, thefts, adulteries, shew themselues to be Diuels: and therefore as the Diuell in the Gospell was commanded silence, when he began to take the name of Iesus into his mouth, so also these, *What hast thou to doe to take my name in-to thy mouth, &c.* And yet these hypocrites, that can not see the huge beame of hypocrisie in their owne eye, must needs be rampring with the little mote in their brethrens. O that once wee could learne to leaue this prying into others, and turne our eyes vpon our selues; for the Prophet here saith, *The heart not of this kinde of men, or that, but in generall challenging vs all, The heart is deceitfull.* Either then deny thy selfe to bee a man, or confesse thy deceitfulnesse. And indeede whose heart is there that can plead guiltlesse? who can with good conscience before Gods tribunall say, I am not sowed with this leauen? Nay, how true is *Salomons* complaint, *Euery man boasteth of his owne goodnes, but who shall finde a faithfull man?* as in that one particular of *liberality*, so in the generall of *Christianitie*, that performeth full out as much in workes, as he maketh shew of in words:

words: Such a one is a blacke swan, an odde man, scarce one of a thousand, to be wondred at with our Sauours *Ecce, Behold a true Israelite, &c.* How many couers and curtaines hath euery ones heart drawne before it to hide it selfe? The eyes, the forehead, the countenance lye often, the tongue how often? who can say of all that euer he hath written, that of *S. Paul* his Epistles to the *Corinth*: *We write no other things then those you read?* that is, that which you read written, is indeede written, as well in our hearts, as in this paper; and so of his speeches, and countenance; I speake no other things then those you heare, I haue no other face then that you see: which as the painted strumpet cannot say, so neither can the guilefull dissembler, that painteth ouer his malicious and dogged countenance with laughter, and sweet smiling, and such like semblance of faire and louely looks. Ransacke we therefore our owne hearts, and finding any of the vizours of deceitfulnesse, let vs take them off by repentance. This is the best vncaising of the hypocrite; namely, when hee shall vncaise himselfe: not when God shall vncaise him by iudging him; but when he shall vncaise himselfe by iudging and humbling himselfe: not when God shall doe it by *condemnation*, but himselfe by *reformation*: not when God shall wash out thy paintings with the dashing tempests of his iudgement, but when thy selfe shalt wash them out with the sweet dew of thy repenting and weeping eyes, being angry with thy selfe for former deceit, and now turning shewes into substance, shadowes into truth, a double heart and clouen tongue, into a heart

John 1.

Multi enim simulati sunt. uolueris tegitur, & quasi villis quibusdam obtegitur: cuiusq; natura, frontis, oculi, vultus persape mentiantur, oratio vero sapissima.
Tul. ad q. fratrem.
1. Cor. 1. 13.
interpreted.

The best vncaising of the hypocrite is when he vncaises himselfe and so preuents Gods vncaising.

Opplent omnia
non simulachro
ne imitantur,
sed iustis atque
lamentis viri
& spirantibus
Aul. Gel. Noct
Attic li. 7. c. 5.

Itaque cum agi
fabula videretur,
dolor ichi-
sam est.

of simplicitie, and lips of sinceritie. *Polus* an actor on the Stage, in the representation of griefe, remembering the death of his owne sonne, fell from his passionate fained mourning to weeping in good earnest, and to cry out amaine in the bitterness of his spirit: so shouldest thou, who hitherto, as an actor on the Stage, onely to please men, hast made semblance of repentance, fall from thy fictions to repent seriously and in good sadness. But alas, how many of vs doe quite contrary to that of *Polus*? for he performed the truth of that, whereof onely the *imitation* and resemblance was expected; we only the *semblance* of that, whereof the very *truth* it selfe is expected. He wept indeed, when he was thought onely to counterfeit: we counterfeit grief, when we are, at least would be thought to grieve indeede. But it shalbe best for vs to imitate him, and in the midst of our *histrionicall* and *hypocriticall* repentance, to turne to the true practise of repentance, plucking off the vizours, and making our owne faces as faire as our vizours. It is fearefull which sometimes is reported to haue fallen out, when among a company of counterfeit Diuels on the Stage, the true Diuel shal come in, and chase away these fained: but it is comfortable, when among the company of many painted and gilded faces, the truth of grace it selfe at length commeth, causing all those shewes to goe away, as the body the shadow.

Thus, if thine owne hand shall vnmaske thee, it shall be for thy credit and comfort; if not, but thou wilt rather stay till Gods hand come to vnmaske thee, (for certainly euery hypocrite must be vnmasked

masked eyther by God or himselfe ; O happy hee
that by doing it himselfe, can saue both God a la-
bour, and himselfe paine! Thou shalt find how feare-
full a thing it is to fall into the hands of God, which
shall plucke thy maske from thy face, and thy head
from thy body, both at once ; he will vnuizour and
vncolour thee thou coloured hypocrite, he will strike
thee thou painted wall, to thy shame and confusion;
it may bee in this life, by giuing thee ouer into the
hands of Sathan, and the power of his temptations.
that thou shouldest fall into Apostacie, and with
Demas, imbrace the present world. For such as pro-
fesse onely in hypocrisie, and together with their
outward profession of the truth, receiue not inward-
ly the loue of the truth, vnto such the Lord shall
send *the efficacie of error*, that they should beleene
lyes. But if, in this life, God thus detect not thine
asseares vnder thy Lyons skinne, assuredly hee will
doe it throughly in the life to come, at the last
day, when hee shall strip thee starke naked of all
thy *cloakes of craftinesse,* wherewith thou veiledst
thy shame here, and present thee before
that generall assembly, as it
were on the Stage, a laugh-
ing stocke to Men and
Angels.

Acts 23. 3.

2 Tim. 4.

2 Thes. 2.

CHAP. III.

Of the deceit whereby wee iudge our selues not to bee so euill, as indeed we are.

2 Part of hearts
deceitfulnes,
selfe-deceit,
which is,

WE haue briefly runne ouer the former part of the hearts deceitfulnesse, whereby it deceiueth *others*, not it *selfe*, with the seuerall parcels thereof: now we come to the second part of deceitfulnesse, and that farre more deepe and dangerous then the former; namely, that which we may call *selfe-deceit*, wherby we deceiue euen *our selues*, sometimes together with, sometimes againe without deceiuing others besides.

Twofold,

This deceitfulnesse may be considered either in the minde or affections *ioyntly together*, or in the affections *separately*, and *by themselves*.

1 In the mind
and affections
ioyntly, shew-
ing it selfe in
four things.
1 In iudging.

The former deceitfulnesse shewes it selfe specially in foure things: 1. in *iudging*: 2. in *perswading*: 3. in *promising*: 4. in *practising*. For the first, which is in *iudging*, though it may seeme that iudgement belongs properly to the minde, yet because here the affections interpose themselves, and the erroneous iudgement of the minde commonly receiueith it tincture from the affections, I doe therefore equally interest both the *minde* and *affections* in this first *deceit*. Now the deceit of the heart in iudging, is eyther in iudging of our *persons*, or of our *actions*.

1.. Of our per-
sons: where
three deceits.
1 Deceit is,
That wee are
not so ill as
we are; either
in regard of
the time.

In iudging of our *persons* there are specially three *deceits*; whereof the *first* is, when we thinke, through pride and ignorance, that wee are not so bad, as in truth

truth we are. And this deceit is not onely in regard of that wee iudge of our selues for the time *present*, but also *past*, and to *come*.

For the time *present*, how many are there grossely tainted with many horrible sinnes, which yet in no case they will be brought to see or acknowledge, nay, so far are they blinded through *selfe-loue*, and *selfe-deceit*, that they will bee at daggers drawing with any that shall offer to lay such matters to their charge. The Pharisee cackles and crakes in the Gospel, that hee is not *vnjust*, nor an *extortioner*, hee thought himselfe free enough from those sinnes, and yet our Sauour, who could not be deceiued, fasteneth this imputation vpon that whole *Tribe*, that howsoeuer the outside of the cup and platter were very exquisitely mundified, yet the inside was full of *frauenings and wickednesse*. Wherevpon hee exhorteth them by Almes to make cleane those dishes which euen swimm'd with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of widdowes houses through colour of long prayers; by teaching children euen to starue their owne parents; to offer to the Altar, that is indeede, to their paunches and purses. Was not this vnjustice and extortion? and yet because it was something more cleanelly carried, and not so grosse, and apparant as that of the *Publicanes*, or common theeues, therefore he blesteth himselfe in a supposed freedome from that sinne, and triumpheth, saying, *I am no extortioner, no vnjust person*: Nay, out of thine owne mouth shalt thou bee iudged, thou deceitfull Pharisee: That shall cast thee, for when after thou

1 Present.

Luke 18. 11.

Luke, 13. 39.
verse 41.

sayst, *nor as this publican*; is not this shamefull iniustice for thee *to iudge another mans seruant, that standeth or falleth to his owne Master?* And when afterward thou gloriest in thine owne vertues, of fasting and paying of tythes, as though by these things thou hadst deserved to bee kept by God, from breaking out into the scandals of adultery and extortion, art not thou an extortioner in the highest degree, that goest about to extort and wring from GOD himselve his most pretious treasure, his glory, which hee will not giue to another? Thus many, with the Pharisee, thinke themselues innocent enough of theft, and such like crimes, and will wish they could no more bee touched with other sinnes, when indeede they haue their hands very deepe in these transgressions; vsually robbing their brethren of their good name, which being aboue siluer & gold, the theft thereof must needs, proportionably, be aboue the theft of siluer and gold, which is punished with the gallows; nay, robbing God himselve of his worship; of his Sabbaoth, the time, and of his *Tithes*, the props of his worship. What a mockery is it then for thee to talke of paying man his dues, when thou denayest God his? Or is it theft to rob thy fellow subiect, and not to rob thy King, and Soueraigne? So againe, we may heare others purge themselues of couetousnesse, as though they were not at all giuen that way, onely vpon this ground, because they are no miching and scraping nigards, but rather wastfull and riotous prodigals. Not considering that their prodigality cannot bee vpheld, but by couetousnesse, in seeking for more
then

Prou. 22. 3.

Mal 3. 9.

then God hath allotted, and that by vngodly and vniust practises. So others free themselves of pride, onely because they exceed not in their apparell, as others, when yet inwardly they are swollen with selfe conceit, and no men thinke better of themselves, then they doe. Our ruffling and swashing cutters, with whome a *word* and a *blow*, a *lye* and a *stabbe*, thinke themselves of an *heroicall* spirit, and in no hand would indure the imputation of Pusillanimitie, of basenesse of minde and cowardize. Yet the truth is, they are most base, and vile cowards, slavishly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous spirit, then to pursue so egerly the reuenge of every petty iniury, which the Apostle disgraceth by a word that signifieth *infirmities*, and *losse of victory*. If it were true valour, why should not they bee as hazardous of their estates and liues, for Christs sake and the Gospell, when occasion requires? But then none so faint-hearted and dastardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the most generall branch thereof, when men thinke they haue not such and such corruptions, because they feele not the powerfull operation of them, by reason of Gods restraining hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee somoderateth and bridleth many corruptions, as pride, lust, cruelty, &c. that they breake not forth. Hence such men deceitfully imagine that

1 Cor. 6.7.
infirmities.

that they are framed of some purer molde, and are of a better nature and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lyon were no Lyon, when fettered that hee cannot rampe; or a Theefe no theefe, when manacled that he cannot steale; or the stone no stone, when so bedded in the bladder that it cannot greatly vex. Least therefore we deceive our selues in this poynt, it standeth vs in hand diligently to examine whether the *rest* and *silence* of our corruption be from the *restraining*, or the *renewing* spirit, from the grace of God *suppressing* it, or *oppressing* it, from want of a *minde disposed*, or of an *occasion* to bee *proposed* for the drawing forth of the corruption?

2 Past

Mat. 23.

As thus wee are deceived in iudging of ourselues for the time *present*, so also *past*, and to *come*: for the *time past*, we haue an example in the *Pharisees*, that said, if they had liued in the dayes of their Fathers, they would not haue murdered the Prophets, when yet their bloody persecution of *Christ*, that taught no other doctrine then that which the Prophets of old had done, might sufficiently discouer the deceitfulnesse of their hearts in this kinde. Thus what wicked miscreant is there, that will not be ready to cry out vpon the high Priests, the Iewes, and trecherous *Judas*, with the rest, that had their hands in *Christs* blood; and as for them, if they had then liued, they would haue taken *Christs* part against the *Iewes*, and so *Hooper* and *Bradford*s part against *Bonner* and *Gardener*? A likely matter, they now make so much of those in whom the pietie and zeale of those holy martyres

martyres is reuiued. Assuredly, he that now vnder the Gospell, sheweth a spitefull and malicious mind to a good and holy Christian, well may hee deceiue himselfe, hee shall neuer deceiue mee so farre, as to make me thinke otherwise, then that if he had liued in holy *Hoopers* dayes, he would haue beene ready, with the forwardest, to haue carried a faggot to his stake; yea, if he had liued in Christs dayes, he would haue beene ready to haue driuen in the first nayle into his body. Certainly, an *Herod* and *Herodias* to *John Baptist*, would haue beene an *Ahab* and *Iezabell* to *Elias*. And yet I make no question, but if one had asked eyther *Herod* or *Herodias* what they thought of *Ahabs* and *Iezabels* dealing toward *Elias*, and what they would haue done in like case, I doubt not I say, but they would haue condemned them to the very pit of hell, and made many goodly protestations, that if they had then liued, they would haue done farre otherwise: But in asmuch as they did the same things to a new *Elias*, the *Baptist*, that came in the spirit and power of *Elias*: it was thereby euident what they would haue done to the olde *Elias*.

Lastly, we deceiue our selues in regard of the time to come, when we will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into those grosse and scandalous sinnes which hitherto we haue auoyded: thus many will not sticke *Thraasonically* to boast, that if *Poperie* and persecution of the truth should againe reenter. yet they would neuer shrink. But a notable example for this purpose is that of *Peter*, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that

3. To come.

hee

2 King 8.13.

hee could not beleuee *Christ* himselfe, the God of truth, forewarning him of his three-fold denyall; he could not be perswaded there was so much wickednes in his heart. So *Hazael*, when the Prophet tolde him he should cruelly rip vp the women with childe, and dash their childre against the stones, as thinking better of himselfe, then that euer he should breake forth into such outrage, answered, not without some indignation, *What am I a Dog? Yea*, that thou art *Hazael*; & so naturally are all the sons of *Adam*, in their vicious qualities worse then dogs, beares, tigers. And thus, if our own hearts deceiue vs not, shall we iudge of our selues, that there is no sinne so odious vnto which of our selues we are not sufficiently inclinable. For *originall sinne*, in which we are all bred & borne, containeth in it selfe the *seeds* of all sinnes, that fearefull sin against the holy Ghost it selfe not excepted. And therefore by reason of this so corrupt & rotten a nature, we haue a disposition, euen the best of vs, to the vilest and most loathsome sins. One would haue thought that the Disciples in regard of their education and nurture, both vnder their *Parents*, in honest and frugall trades, and vnder our *Sauour*, in holy and spirituall learning, should haue bin far enough from *surfetting* and *drunkennes*, the sins of *swaggerers*, and not of sober, ciuill men, much lesse godly & zealous ministers. And yet vnto them our *Sauour* addresseth this admonition; *Take heede vnto your selues that your hearts bee not made heauie with surfetting and drunkennesse*. For they had in them the common poison of nature, & so were obnoxious euen to the most shamefull and reproachfull euils. And yet for all
 this

Luke 21.34.

this, whose heart is there free from this deceit of thinking himselfe free enough, and far enough from many, specially hatefull and ignominious finnes, as murther, theft, adultery, periury, apostacy, and such like? Would not *Dauid* (thinke we) as well as *Peter*, admonished of his future denial, haue made strange of it, if it had beene told him before hand, thou shalt defile *Bathsheba*, murther *Uriah*? Would he not haue answered with *Hazael*, *What am I a Dogge*? This deceit is exceeding dangerous, and therefore take we heed of it. For hence is it, that men oftentimes, as it seemeth of milde and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chaste behauiour into filthy and brutish vncleanesse: whence is this I say, but from this deceitfulnesse of our hearts, wherby we perswade our selues, that our nature is not so far venomed that it should be likely to bring forth such pestilent euils? and therefore growing secure, and remitting of our watchfulness, we are the more easily ouerthrowne. Indeed, some finnes there are to which wee are not so much tempted, as others (as *Luther* said of himselfe, that he neuer felt himselfe tempted to couetousnes) yet there is no sin, but we may both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it selfe: as the *Apostle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler sins, vpon this ground, *Considering thy selfe that thou maist be tempted*, euen with a powerfull and preuailing temptation, to fall into thy brothers sin. The vse then of this point is, to take heede of this deceit, and knowing our selues what

Gal. 6.1. interpreted.

what wee are, to tremble and to feare euen those finnes, which wee least suspect, and whereto we finde not our selues so pronely carried, as to others. We would be loath to trust a Beare or Wolfe, or any such like beast though by culture and manurance in their youth their inborne fiercenesse bee something mitigated: Still their naturall disposition sticks to them, and that will teach them to doe mischief. Why then should wee repose any such confidence in our selues, that wee shall neuer lash out into such and such euils? We haue a Schoole-master within, that naturall corruption that cleaues so fast vnto vs, that will be ready to teach vs, yea to vrge and force vs to the very height of iniquitie. Few will so trust their bodies, though neuer so sound and healthy, but that they will feare euen the most dangerous diseases, as the pox, the plague, and such like infections; for that they know that euen the bodies of the best constitution haue matter within, euen for the vilest disease to worke vpon. Assuredly thy *soule* is a farre more fruitfull *seminary* of *sinnes*, then thy *body* of *diseases*. Why then shouldest thou suffer thy selfe to bee deceiued more in the one then in the other? The heathen Philosopher commended this meditation to his schollers in the hearing of others faults, *haue I done any such like thing?* A good meditation; but yet, in case this question greatly trouble vs nor, let vs add this other, *may I not doe the like, or worse?* This is the holy feare Gods children should haue of themselves continually. Such as was that in the eleauen disciples, who hearing Christ foretelling, *One of you shall betray me,* euery

*Nam quid ego
tales? Plecto.*

Prou. 28.

euery one in a godly *iealousie* & suspicion of his own naughty heart, cried out, *Master, is it I? Master, is it I?* heere euen *Peter* himselfe, that a little before could not thinke his heart so vnfound, as to be fit to bring forth the *mishapen bra*: of *fearefull deniall*, now (happily something schooled and cooled by the former so vehement and confident prediction of *Christ*) feareth the *ougly* and *terrible monster* of *fearelesse* and *faibleesse betraying*. In this latter feare imitate wee *Peter*, and not in his former presumption: for when once we shall intertaine this deceit, that there are any sinnes, which wee neede not greatly feare, then are wee neereft falling into them. And so often it commeth to passe, that whilest we carefully watch against those sinnes wee see our selues by strong temptations daily drawne vnto, and wholly neglect others wee thinke not our selues so subiect vnto; escaping by watchfulnesse the greater, through this deceitfulnesse of our hearts, and the fruit thereof, our securitie, we fall into the lesser dangers. Surely *Lot* was in greater danger of vncleannesse, liuing among the impure *Sodomites*, than solitarily in the Mount: and *Noah* was in greater danger of drunkennesse, liuing among the drunken sorts of the olde world, that did nothing else but *brutishly* eate and drinke, then when there was none aliue to conuerse with, but his owne family: But yet they were in danger also in their solitarinesse, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them still their *owne corruption* threatned

Mat. 24.
T^ho^u shalt see.

ned danger. But loe (examples for euer to be remembered) because in their solitarinesse, this deceit of heart tooke place, that of themselues they were not so frameable to such sinnes, and so stood not, as in times past, vpon their guard. Hence it came to passe, that they who got the victory in the greater, were shamefully foyled in the lesser conflict: they that ouercame two aduersaries together, the *Flesh* and the *World*, were miserably overcome by one of them alone, the *Flesh*, without the ayde of the *World*. O then deliuer wee our soules from this deceit, and possesse we them continually with this meditation; There is no *baggage* so filthy, but my heart is a fit *sincke* to receiue; no *monster* so hideous, but it is a fit *wombe* to conceiue; no *weede* so poysonfull, but it is a fit *soyle* to bring forth. Hardly shall he be caught, that thus feareth the snare. Indeed in euill of *punishment* that of *Iob* is often true; *That which I feared is come vpon me*: but in the euill of *sinne*, that of *Salomon*, *Blessed is he that feareth alwaies*; how blessed, but in escaping the sinne feared? as the opposition there shewes: *but he that*
[not fearing] hardens his heart
shall fall into euill.

* *
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CHAP. III.

Of the deceits of three severall sorts of men, the rich Worldling, the civill Iusticiarie, the loose Libertine.

SO much of the *first deceit*, in iudging of our *persons*. The second followeth. And that is, when wee thinke our selues in good and happy estate before God, being indeede miserable; when with the Church of *Laodicea* wee iudge our selues rich and wanting nothing, when indeede wee are poore, naked, blinde, and beggarly wretches. *If any man* (saith Paul) *thinke himselfe somewhat, when he is nothing, hee deceiveth himselfe in his imaginatiō.* Now what greater *something* then for a man to bee happy? what greater *nothing* then to be miserable? and so what greater *deceit* then this, for a man being miserable, to iudge himselfe happy; being in Gods deepe displeasure to account himselfe to bee highly in his fauour? A deceit indeede very common, but also very dangerous: for in this case mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirsty, yet in his sleepe thinks he hath meate and drinke; but as he awakened sees his error, and feeles his hunger, so shall the heart a:oused by God, at least at the day of iudgement, see her deceit, and feele her misery. Surely, as in the naturall dreames it is better when they bee false, they should bee of fearefull things, then of ioyfull, as better for a *King* to dreame himselfe to bee a *beggar*, then contrarily for a *beggar* to dreame

The second Deceit is, that our bid estate is good: where there are
Rev. 3.

Gal. 6. 3.

Esay 59. 8.

dreame that he is a *King*: for the *King*, when hee wakens, his griefe is gone, and his ioy redoubled, seeing the vanity of his dreame, but the begger, when he awakes, his former griefe that slept with him, awakes, and returnes so much the fiercer, in regard of the false ioy of his dreame: so is it in these dreames and deceitfull dorages of the heart. Farre better is that deceit, whereby the sonne of *God* thinks himselfe a slaue of *Sathan*, then the contrary, when the limme of *Sathan* deemes and dreames himselfe a member of Christ. Better it is for *Nebuchadnezar* being a man, through his braine distempered with melancholy, to thinke himselfe a beast, then for a beast to thinke it selfe a man: for this deceit is nothing so vsuall, nor so perillous. A mans false conceit of misery when indeed hee is happy, may lessen his happinesse, it cannot make him miserable: but a mans false apprehension of happinesse being miserable, is so farre from making him happy, that it makes him twise, yea, remedileffe miserable; it being the first step to happinesse to know our misery. Lamentable therefore is it, that this deceit being so pernicious, should be so vniuersall. Our *Sauour* tels vs that there are but few that shall be saued: And yet if all they should be saued, that thinke they shall be saued, sure then there are but very few that shall bee damned, and then the *strait* and *narrow way* is that which leadeth to Hell, the *bread way* is Heauen way: for who is there almost that perswadeth not himselfe he shall be saued?

Foure decoits.

And here I obserue more specially the deceit of foure seuerall sorts of men; the *rich Worldling*, the *civill*

The deceitfulnesse of mans heart.

51

ciuill iusticiarie, the loose libertine, or carnall gospeller, and the *temporary beleuer*; all these vpon their seuerall, but all of them deceiueable grounds, perswading themselues they are in the fauour of God.

First, the men of this world, whose bellies God filleth with the hid treasure of the earth, vpon occasion of their outward prosperitie, are quickly brought into this fooles paradise of thinking themselves to be the speciall darlings of God: for if the godly themselves haue oftentimes their eyes so dazeled with the outward glittering and flourishing estate of the wicked, as thereupon they are ready to say of them, *The generation of Gods children*, which was once *Dauids* error for a time: how much more then, thinke we, will the wicked thinke so of themselves? *He that maketh gaue*, saith *Dauid*, *blesteth himselfe*, namely, in this false opinion of his owne felicitie, And elsewhere hee sheweth that when God *holdeth his peace*, and doth not by his iudgements disturbe them in their pleasures and profits, then presently their deceitfull heart thereon inferreth that *God is like to them*; he alloweth of them & their doings. That we may free these men from this deceit, and discouer the grossnesse of it, diuers things must be considered.

First, if riches bee that that makes men happy, (according to the foolish phrase men vse when such things befall one, *O he is made!*) how then comes it to passe, that Heauen, the chiefe and royall seat of blessednesse, is so emptie of these treasures? for there grow no minerals, the veyne of siluer and gold is not to bee found there. And yet God, who there

I.
Rich world-
lings deceit.
Psal. 17.

Psal. 73.

Psal. 10. 3.

Psal. 50.

Iob 18. 14.

Luke 8.

Eccles. 7. 17.
interpreted.

sheweth the brightest lustre of his glory, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may serue to make them *completely* blessed. Surely, belike happines must be digged out of the bowels of the earth, it growes below, not above. The earth can no longer say, whē it is demanded of our happinesse, as it is in *Iob*, *It is not in mee*: If siluer and gold be our happinesse, then it is in the earth, and so, which is strange, it is nearer *hell* (which the Scripture seemes to place below in the deepes) then *heauen*, which all know to be aloft, and so nearer the *Diuell* then *God*: let me haue *heauens miserie*, take thou *hells happinesse*.

2 If this deceit be true, happinesse should rather be found in the *wilderneffe* of *India*, *Turkey*, and such like barbarous and brutish places, then in the faire *Eden* of the Church. Is it likely, that if riches were such Pearles the Lord would cast them to such *Swine*? if such happie things, he would throw them to such *Dogs*? if the childrens bread, he would feede whelpes with them?

3 Riches indeede, themselves, are the good blessings of God, and are notable instruments of vertue, as we see in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scripture, in all whom that saying was true, *Wisedome is good with an inheritance*. Wisedome is good without an inheritance to the owner, but it is not so good to others, it cannot so clearly shew and manifest it selfe to them, without the helpe of this instrument. As how could *Abraham* haue shewed his hospitall and bountifull minde, in entertayning strangers if poore? How could

could *Iob* haue declared his mercy and liberality to the poore without his riches? How could *Salomon* haue witnessed his munificence, and royall magnificences; yea, his zeale, and piety in building the temple, together with his wisdom and skill in naturall Philosophy, had not the Lord so abundantly furnished him with these helps? What then? shall we say because riches are the instruments whereby Vertue declareth it selfe, therefore they make men vertuous? that, because a good penne is the instrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to bee a fit instrument of writing well. For furnish an vnskillfull writer with neuer so good a penne, yet his list remaines still as vnskillfull. So a good man knowes how to make vse and aduantage of riches for the practise of Vertue, as *Salomon* sayes, *The crowne of the wise is their riches*: but yet giue them a foole, and you put a sword into a mad mans hand, still he is as wicked, nay, worse then before, as *Salomon* addeth in the same place, *the folly of fooles*, namely, rich ones, *is foolishnesse*: why? was it not foolishnesse before they were rich? yes, but not in comparison of that it is now, since they became rich. That as *wisdom* is good, that is, better, shines brighter, so *folly* is naught, that is, farre worse, more palpably discouers it selfe, *with an inheritance*. That which *Salomon* speakes of *silence* in a foole, may as truly bee said of *poverty* sometimes. A foole is accounted wise while poore, but let him once berich, then his folly is foolishnesse indeede. Riches then declare whether wee bee good or no,

Prou. 14. 24.
cleared.

Prou. 17. 28.

Hom. 1. ad
Pop. Antioch.

as a sword in a mans hand whether hee bee sober or drunke: but they make vs not good; because, as I said, they are onely instruments of goodnesse. And the instrument alwayes receiueth it force from that which vseth it, giueth none vnto it. Were it not absurd for a man to thinke himselfe a good scholler, because hee hath many Bookes standing in his closet? or a good Musitian, because hee hath many Musicall instruments hanging vpon his wals, when hee knowes not how to vse either Bookes or Instruments? And yet riches are no such necessary instruments of *grace*, as bookes are of *learning*. For a man may shew as much; nay, (as *Chrysostome* hath well noted in the example of *Iob*) more of some obedience, namely, that which we call *passiue*, in pouerty, then in riches.

Drus in adag.

4. Riches, though they bee the gifts of God, yet wee must consider with what hand hee reacheth them forth vnto vs, whether with the right, or the left, with what minde hee giueth them, whether in loue or in anger. For God often giueth men riches as he gaue the *Israelites* Quailles, euen to be *thornes* to choake them. Herein being like that King *Eutrapeles* that heaped vp most riches vpon such as hee most hated, saying, that together with their riches hee should crush them with an heauy burthen of cares. *Pharaoh* himselfe was not smitten with many of those iudgements, wherein others perished, but it was not from any speciall respect God had of him aboue them, but God himselfe, lest he should misinterpret it, tels him the reason, *for this cause I haue reserved thee*; namely, from being stricken with
the

Exod. 9. 16 interpreted *Pide Ion*.

the former iudgement, not for any loue I beare to thee, but *that I may shew my power in thee.* The *Psalmist* therefore excellently couples these things together, *The Lord giueth sight to the blinde, he rayseth vp the crooked, he loneth the righteous.* To teach that the Lord may dispense these outward blessings to the wicked, but not in loue, saue onely to the righteous. Wherefore our *rich worldling* hath little cause of reioycing in his riches, vnlesse hee knew that the Lord *looked vpon him*, as *Elizabeth* speaketh of the blessing of her fruitfull wombe, in the giuing of them, euen with a sweet and amiable countenance, ready together with his riches to *deale his owne soule* vnto him. But it is otherwise: The Lord turneth his backe vpon him, euen then when his hand reacheth forth these outward things vnto him. In his *anger* hee giueth these supposed felicities to the wicked, which in his *mercy* he denyeth to the godly. He putteth them into the fatter pastures, because he meaneth to kill them, and causeth these to feede on the bare commons, because he will haue them liue still. If the stalled Oxe had reason, would he be so sencelesse as to thinke his master loued him better then his fellowes, because of his more liberall foode? know it then thou rich worldling, God onely fattereth thee for the slaughter. Hee thus ladeth thee with these blessings that by this meanes aggravating thy ingratitude, and impenitency, hee might ladeth thee with a heauier weight of condemnation. Yea, by this meanes in his iust iudgement, as by an outward occasion, hee prouoketh and stirreth vp the corruption of pride, couetousnesse, cruelty,

Psalm. 146. 8.
inlightened.

Luk. 1. 25.

Rom. 2. 4.

Psal. 69. 22.

cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly shew themselves. That therefore this secret corruption may be discovered, he offereth fit matter for it to feed vpon, to worke vpon. *Judas* was couetous before he came to Christ: therefore Christ gaue him the bag to feed that his humour, to minister fuell to it, that so his rotten heart might be detected: should not now *Judas* haue deceiued himselfe much, if hee had apprehended the office which Christ assigned him as an argumēt of his greater respect, as though he had reposed more confidence in him for fidelity, whome indeed he knew to be most vnfaithful? *Judas* bag was a net to catch his soule. The wicked's *Table*, though swimming neuer so much with dainties, is *his snare*, & *his prosperity his ruine*. God giueth them these things no otherwise then *Iael* gaue *Sisera* milke and lodging, that by this meanes casting them into the dead sleep of security, he might strike them through with the naile of his iudgements: or as *Ehud* gaue the present to *Eglon*, onely that he might haue an occasion to sheath his dagger in his bowels: wherefore looke how *Haman* deceiued himselfe in construing the Queenes inuitation of him to the banquet, as a marker of speciall grace: for indeede she did it onely to accuse him; alike doe these fat worldlings deceiue themselves, imputing their outward prosperitie to the fauour of God, who indeede onely giueth them these things to furnish their inditement out of them; like as once *Ioseph* caused his cup to be put into one of his brethrens sacks, that he might picke a quarrell with them, and lay theft to their charge: for God,

how-

howsoeuer hee haue giuen the wicked these earthly blessings, yet wil he challenge them of theft and vn- iust vsurping of his creatures, to the which being out of Christ, they haue no right and title. See then yee miserable muck-wormes of the earth, how grossely yee deceiue your selues, that are so fearefull of being deceiued by others, and know that as in other regards, so in this hath our *Saniour befooled* you, that you thus lull your selues asleepe in a false conceit of your owne happinesse, and sing a *requiem* to your owne soules; *Soule take thine ease*: and yet *sinne lyes before the dores*; *this night O foole, shall they take away thy soule* And then though with *Diuces* ye haue been *rich in this world*, yet with him also ye shall be poore enough in the world to come: so poore, that yee shall bee driuen to begge *a drop of water* of some *Lazarus*, to whom here you denyed *crums of bread*. O extreame and more then beggerly pouerty, when thou canst not command a little drop of water! So fitly did the Apostle say, *Charge them that are rich in this world*, intimating that there is one riches and pouerty of this world, and of the world to come another, as *Lazarus*, poore in this world became rich in the other world; and *Diuces*, rich in this world, became exceeding penurious in the other: withall, teaching that these riches when they last longest, last no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Goe now and blesse thy selfe in thy riches and prosperous estate as badges of blessednesse, from which holy *Agnr* desired to be blessed; fearing least his shoe being ouerwide for his foote, it would

Luke 12.

Luke 16.

Heb. 12.

would but hinder him in his iourney, and his ouer-ample estate would be as cumberfome to his soule, as *Sauls* armour would haue beene to *Dauids* bodie. The Apostle tels thee, *God chasteneth euery childe he hath*, and none but bastards goe vncorrected: what an idle conceit then is this for thee to take that for a *note of thy sonship*, namely, thy oyled and buttered pathes, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of *bastardisme*? Our *Sauour* cries out, *Woe be to you yee rich men, for yee shall weepe*: What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the strait gate; and as the bunch on the Camels backe, hindring his passage through the needles eye, and therefore cries out, *How hardly shall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore shutting it vp against vs, to be the *key* opening it to vs; to take *weights* pressing vs downe to hell, to bee *wings* lifting vs vp to heauen?

Ciuit Iusticia-
ries deceit.

A second sort of men deceiuing themselves in this kinde, are our *ciuill Iusticiaries*, who therefore iudge themselves to be in good state to *God-ward*, because they liue without scandall, honestly, quietly paying euery man his owne, &c. If they had hence concluded they had beene in good state to *man-ward*, the deceit had beene more tollerable; for men cannot so well challenge those that can with *Samuel* say, *Whose Oxe or Asse haue I stolen? whom haue I wronged?* but the deceit is fond, to thinke therefore God can haue no action against thee. Alike as if thou shouldst thinke

thinke the King can touch thee in nothing, because thou hast not failed in any poynt, the Law tyes thee to thy fellow subiects, with whom thou liuest, and yet happily hast many waies faulted against the king himselfe: Thou talkest of paying men their dues; well let it be so; what can follow hence, but that among men thou shalt goe for an honest man? what with God too? yes, if thou canst truely say, thou payst him his dues; the due of prayer, hearing, reading, and meditating in the word, sanctifying of the Sabbaths, the which our ciuill man neuer payeth, and therefore as thou wouldest account him vn honest, that payes thee not thy dues, so will God account thee for not paying him his. *This is true religion*, saith *Iames*, to the loose professor, seuering some outward duties of Religion in the first, from righteousness in the second table, *to visite the fatherlesse and widow, &c.* which are duties not of Religion properly, but of *Justice* and *righteousnesse*: and this hee doth, because this is the tryall of the truth of our religion. By like reason and proportion may I say to the *ciuill man*, as vnreasonably diuiding the workes of righteousness in the second table, from those of religion in the first. This is true righteousness, this is true honesty, to sanctifie the Sabbaths, to call vpon the name of the Lord, to conferre, to meditate on the word: For looke what kinde of Religion that is, which is not attended with *honesty* to men, alike is that *honesty* which is not ioyned with *Religion* to God. Now the former Religion none so ready to condemne for naught as the ciuill man himselfe: for zeale and deuotion in no case can hee away with: therefore his

owne

Math 5.

III.
Libertines
deceit.

owne mouth being iudge, his owne honestie which he so magnifies, and makes the only prop of his happiness, must needs be rotten and vnfound. *Vn*honest religion is as good as *irreligious honesty*. And if in thy iudgement the former bee naught, surely the latter cannot be good. Religion, or the feare of God, *Salomon* calls the head of all goodnesse : honesty then without religion, is as a body without a head, euen a rotting and a stinking carrion; and wilt thou yet be so fond as to thinke it is a sweet smelling sacrifice in Gods nostrils. Heare *Christ* telling the *Pharisees*, such as thou art, that the *harlots* and *publicanes*, as if I should now say to thee, *cut-throats* and *cut-purses* should goe before them into the Kingdome of heauen. And againe, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee cannot enter into the Kingdome of heauen*. And if this cannot stop thy mouth, yet let *Esaies* foule cloth, all our righteousness, euen our righteousness, the Prophet includes himselfe, holy *Esaies* owne righteousness, the righteousness of grace is a *menstruous cloth*, that will rather foule our faces then wipe away the filth of them. What then is the righteousness of *Nature*? Surely *Christ* must both wash and wipe his Disciples feete. His blood must be both water and towell too. Renounce then thine owne righteousness euen *spirituall*, much more *Cinill*, and trust onely to his.

The third sort of these *life-deceiuers* are our *common* and *carnall* Gospel-*rs*, Gospel-*spillers* rather, being indeede loose libertines that doe turne the grace of God into wantonnes. These also iudge themselues to be in good case before God: and why? because they haue beene

beene borne in the Church, and still enjoy the priuiledges thereof; they haue beene washed with holy water, and are daily fed with the spirituall *Manna* of the Word and Sacramēts. This was the vsuall deceit of the *Iewes*, who cryed, *the temple of the Lord, the temple of the Lord* : and had nothing else to blesse themselves withall, but the cognizāce of Circumcision. And our Sauior sheweth, how many at the last day shal look for eternal life, only because they haue eate and drunke in his presence, which I vnderstand of the spirituall eating and drinking, in the hearing of the Word, and receiuing of the Sacraments : but for all this, with the man that wanted the wedding garment, they may be taken from the very feasting table to the gallowes with *Haman*. And though they slye neuer so much with *Ioab* to the hornes of Gods altar, yet it shal not defend them from Gods sword, for the very truth is this, the man that wants the wedding garment is no otherwise biddē to the feast by the King, then *Haman* was to Queene *Esters* feast, hee shall there finde God no lesse angrie with him, then *Haman* found *Ahasuerosh*, and heare that fearefull sentence, *Take him, binde him, &c.* Of this deceit *S. James* speaketh, when he saith, *Be ye doers of the word, and not hearers onely, deceiuing your selues.* Shewing thereby, that many, as the miserable experience euen of these times also sheweth, did therefore repute themselves in the number of gods people, onely because they came to the Church, heard the word, & presented him with the outward sacrifices of their prayers, and praises, howsoeuer their liues otherwise were most vile & vitious. But Saint

James

Ier. 7.

Mat 7.

James 1. 22.

Psalme 16.

Ecclesi. 5.

James afterward telleth these deceiuers, *If any man seeme religious and refraine not his tongue*, deceiuing his owne heart, *his religion is in vaine*. And so doth *S. Paul* tell the Iewes that rested in the Law, and the outward letter thereof, that their Circumcision was no better then vncircumcision; as a man may say to a base Player, apparrelled like a Kings Sonne, that his Princes coat is no better then a beggers. It shall doe him no more good, procure him no more honour or respect. For Circumcision, Baptisme, hearing, receiuing, and all such like badges of outward profession, they are but as the outward garment of Christians, which may easily bee put on by those that are none. And therfore howsoeuer these by many are thought sufficient to make them good Christians, yet *Salomon* sticks not to make them the *marks of fooles*, when there are no better then they, as when hee calleth Gods own sacrifices, the sacrifices of fooles: *be more ready to heare then to offer the sacrifice of fooles*; because of this foolish conceit which many ground vpon them. But notably doth God shake these *deceiuers* in the fiftieth *Psalme*, who for all their lying, slaundering, whoring, theeuing, would yet needs goe for Saints, because they were diligent in the outward seruice of the temple. They thought they were very carefull remembrers of God, when they plyed him so fast with the Sacrifices of the Law, both morning and euening; and yet God telleth them that none were so vnmindfull of him as they, and therfore very fearefully thundreth against them; *O consider this ye that forget God, least I care you in pieces*: For when the truth of obedience, and power of godlinesse is wanting,

wanting, surely there is small difference betwixt an *Israélite* and an *Ismaelite*, a circumcised *Hebrewe* and an vncircumcised *Philistim*, a baptised *Englisbman*, and an vnwashten *Turke*. Neither is the barren *Fig-tree* in Gods Orchard in any better case then is the *Bramble* in the wildnesse. In which regard *Dauid* is not afraid to call the Ephims *strangers*, and *Sauls* courtiers, *Heathen*, and *Saul* himselfe *Cushi*, or an *Ethiopian*, though all of them living in the visible Church as members thereof, to shew that God will lappe them vp in the same bundle of condemnation together with the Heathen and vncircumcised, *strangers from the covenants and Commonweale of Israel*. This therefore will be but a silly plea before God; We haue gone to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not bee admitted. When thou bringest to God the Sermons thou hast heard, thou bringest *Vriahs letters*, the matter of thine owne death and damnation. For therefore shall God adiudge thee to so much forer and seuerer condemnation, by how much thy meanes of repentance haue beene greater. Therefore shall the earth bee cursed, because hauing beene watered with the dew of heauen, it bringeth forth nothing but Brambles and Bryers. But here our *Libertine*, besides his outward formall Church-seruice vrgeth his *faith* in the meritis of *Christ*.

Ans. His faith is meere fancy: for first, *Faith cometh by hearing*, and so also it is nourished by hearing of the Word, Prayer, and the Sacraments. But these men cannot tell how they came by their faith.

And

Psal. 54. 3.
Psal. 59. 1. and
7 1. opened.

Heb. 6.

Rom. 10.

And it is suspicious when men haue goods, and cannot tell how they came by them: assuredly they cannot say they came to their faith by any such meanes: for they despise the powerfull ministerie, & to pray aright they know not, whereas true faith the daughter of the word, cannot but with all humility and thankfulnessse acknowledge her Father.

2. True faith is *copulative*, it ioyneth together the whole word of God: it beleueth one promise as well as another, the promises of this life as well as those of the life to come. But our *Libertines* faith, that seemeth very strong in beleeuing saluation by *Christ*, in temporall dangers that concerne the outward man onely, cannot vphold it selfe: the reason is, for that, as their faith is a fancy it selfe, so it apprehendeth eternall saluation as a fancy, and so they can bee bold enough; but *temporall saluation* being apprehended as a matter of truth, their fantastickall faith cannot lay hold of the promises thereof: these men that so confidently professe that they beleue God hath provided superabundant riches of glory hereafter for them, cannot yet beleue that hee will provide competent necessities of maintenance for this present life, whence they so tremble in their dangers. Again, Faith beleueth the threats of the word, together with the promises. Now, thou who pretendest beliefe of the promises, shew me thy beliefe of the threatnings: diddest thou beleue the truth of those menaces which God hath denounced against vncleane, couetous, ambitious, proud, enuious, malicious persons, and such like sinners, how durst thou then so wallow in these sinnes, that
if

if God instead of hell had promised heaven, as a reward vnto them, thou couldest not doe more then thou doest: Why shouldest thou deceiue thy selfe with an opinion of faith, when indeede thou beleeuest not so much as the Diuell? for hee *beleenes* [namely the threatnings of the word] and *trembles* for horror, but thou goest on in sinne, making a mocke of the menaces; and in the infidelitie of thy heart, giuest them the lye, saying, no such thing shall befall thee. And so much for the three former *selfe-deceiuers*.

James 2.

CHAP. V.

Of the deceits of the temporary Beleeners Faith, and feelings.

WEe come now to the fourth sort of these *deceiuers*, the *temporary beleener*, described by our *Saniour* in the *Parable* of the stonie and thorny ground, and by the *Apostle Heb. 6.* They heare the word, and are inlightned in their vnderstandings, yea, rauished one would thinke in their affections: for they heare it, saith our *Saniour*, *with ioy*: where, by one of the chiefest affections, we are by like proportion to vnderstand all the rest, even the affection of grieve it selfe; that as they reioyce in hearing of the comforts, and such like doctrine which requireth ioy, so when the nature of doctrine requireth grieve, they are also affected with sorrow, and therefore as the hearing of the word, with those *Israelites*, doe often euē draw buckets

IV.
Temporaries
deceit, touching:
Mat. 13.
Mat. 13. 20.
explayned.

kets of water, and shed rivers of teares: Euen this also is to bee vnderstood by their hearing the word with ioy, because they reioyce euen in this griefe, tasting of the sweetnesse of the word, and finding a comfortable relish therein. These men we see go very far, so that as the Apostle speaketh, they are in some sort *made partakers of the holy Ghost, they tast of the powers of the world to come*, and expresse their inward grace by outward obedience, bringing forth fruit very speedily, far sooner then others, as the stony ground is more quicke & forward then other soyles. And yet for all this, these also being rotten at the heart, are to be ranked in the number of *self-deceivers*, as falsely iudging themselves to be in the state of grace. The deceitfull argument wherby they thus iudge is this:

Whosoever hath true *faith, repentance, obedience*, is in the state of grace.

But I haue these three, saith the *Temporary*: therefore I am in the state of grace.

This deceit is far more deepe and dangerous then any of the former three: for their error was in the *ground* wheron their argument was built, not in the application thereof, as in the argument of the *rich Worldling*; *Whosoever hath outward prosperitie is in Gods fauour: But I haue outward prosperitie*. Here the deceit is in the *proposition*, not in the *assumption*: for he truly *assumes* to himselfe outward prosperitie; but his *proposition* is false, that *outward prosperitie is an argument of Gods fauour*. So the *Ciwill man* erres not in his *application* of ciuill and outward righteousnes to himselfe; but in his *ground* that this ciuill righteousnesse is enough to get saluation. And so the

loose

loose Protestant rightly applies to himselfe outward profession, hearing of the word, &c. but his ground is deceitfull, that this is sufficient to make one a good *Christian*. But heere it is otherwise. The ground of the temporarie beleeuers argument is most certaine and agreeable to the word; namely, that whosoever hath true Faith, Repentance, and Obedience, is in the state of grace; all the deceit is in the application: for the *temporary*, when hee assumes those things to himselfe, *presumes*. His *assumption*: But I haue true faith, &c. is nothing but meere *presumption*. And therefore hee is harder to be deliuered from this his deceit then the other: for with them there needed no more adoe, then to shew the falsenesse of their *grounds*, which might easily bee done; but heere the falsenesse of the *application* of their *grounds* must bee discovered, which is very hard, because of the neere affinitie and likenesse betwixt the Faith, Repentance, Obedience of the *true* and *temporary* beleuer: which is so great, that euē the most iudicious, and discerning Christians, cannot perfectly distinguish betwixt them. Hence *Judas* among the Disciples, and *Ananias* and *Saphira*, and *Nicholas* the *Deacon*, among them in the Primitive Church, till God detested them, went for true beleeuers: for this difference of these two faiths howsoever in *generall* wee know it as it is reuealed in the word; yet in *speciall* wee know it not, as it is in men, that wee can say before the *euē* declare it, *This man is a temporary onely*. This is discernable onely to him that is *greater then our hearts*, and therefore knoweth our hearts better then our selues.

1. His Faith:
both the

Ioh. 2. 23. 24.

Ioh. 6. 64.

Verf. 70.

Neuerthelesse the *Temporary*, if he would deale vn-
partially in the trying of his owne heart, by the rule
of the word, he should easily come to espye out the
deceit thereof.

And first as touching his faith, it is eident it is
not sound: for *Christ* dare not trust it; as we see in
them that are said in the Gospel to belecue in *Christ*,
and yet could nor be beleued by him. *Many* (saith
Iohn) *beleueed in his name when they saw his myracles,*
but Iesus did not commit himselfe vnto them, because he
knew them all. But of the true beleueer, *Christ* sayes,
that he reiects none that comes vnto him. *Judas*
was an *arch-temporary*, and yet, that he neuer true-
ly beleueed, appeareth by the same *Euangelist* thus
commenting vpon these words of *Christ*. (*But there*
are some of you that beleene not) for *Iesus* knew *who*
they were that beleueed not, and who should betray him.
Mark how the *Euangelist* ranks the *traitor* among the
non-beleueers; and how, being to giue a reason why
Christ said all of them beleueed not, he saith *Christ*
knew who should betray him. And more plainly
doth this appeare afterward in *Christ*s answer to
Peter, professing in the name of the whole twelue,
We beleue, &c. Haue not I chosen you twelue, and one of
you is a Diuell? As if he should say, no, *Peter*, all of you
doe not beleue, though thou speakest generally of
all. One of you is a *Diuell*. Let vs see then how this
temporary deceiueth himselfe, in thinking hee hath
that faith which hee wants. The deceitfull argu-
ment, whereby he would conclude faith to himselfe,
is drawne, first from the parts of faith: secondly,
the *signes*. The parts of faith are two, first knowledge
of

of the word in *generall* with assent: secondly, *application* of the promises in *speciall* to ones selfe. Both these the *temporary* thinks he hath, and therefore also faith. First, for *knowledge*, it cannot bee denied but he may haue an excellent measure thereof; in-
somuch as hee may not onely apprehend all the points of Religion himselfe, and be able to talke of them, but also teach them vnto others, as *Judas* did, and many others, whose plea shall be at the last day, *Lord, haue we not taught in thy name?* And in the pa-
rable, the lamps of the *foolish virgins* blaze as much as the wise ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true faith.

First, the knowledge of the *temporary* is not so well grounded either vpon the *testimony of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleuer. To which may that seeme to apper-
taine which is said in the *Gospel*, that they haue no *roote*, their knowledge is not *rooted* and well settled knowledge: for neyther haue they that care which the true beleeuers haue to build themselues on the
sure authorities of the Scriptures, neither yet at all doe they nourish their knowledge with an holy pra-
ctise, that so they might haue a *practicall*, a *feeling*, and *experimental* knowledge; wherein indeed the knowledge of faith, excelleth the knowledge euen
of the Diuell himselfe: for though he excell vs, as in all other knowledge, so also in *diuine*, yet hee knowes not the chiefe points thereof, such as are
faith, *repentance*, *loue*, *the presence of the spirit*, what they be, by his owne experience, as doth the mea-

1 Parts which are,

1 Generall knowledge which is dis- covered to be deceitfull, be- cause neither,

Math. 7.

1 Grounded.

nest and poorest *Christian*. Herein the poorest idiot, being a sound Christian, goeth beyond the profoundest *Clearkes* that are not sanctified, that he hath his owne heart in stead of a *commentary* to helpe him vnderstand euen the most needfull poynts of the *Scripture*. The knowledge therefore of the *Temporary* is but shallow to that of the true Christian: whose priuiledge it is, not onely to know the things themselves vttered, but also intent & the meaning of God therein. *The secret of the Lord, saith David, is reuealed to them that feare him.* This *secret* is hid from the wicked.

1 Nor heating

Secondly, the knowledge of faith is a through *heating* knowledge, which warmes a man at the very heart, working loue of the truth knowen: for *truth* and *goodnesse* differ no more than the seale and the print. Truth, truly knowne, stampes goodnesse in the heart, But the temporaries heart receiues no such impression, still it remains an euill and vnfound heart, a nourcery of many secret corruptions, in which is no goodnesse. Therefore his knowledge is onely a flame that giues *light* by *blazing*, but no sound and durable *heat* by *burning*.

3 Nor humbling.
Iob. 42. 5.

Thirdly, the knowledge of faith is an *humbling* knowledge. *Now mine eye hath seene thee,* saith *Iob*, *therefore I abhorre my selfe in dust and ashes.* But the temporaries knowledge is a swelling knowledge, puffing him vp in the conceit of himselfe.

2 Speciall application,
which is

Secondly, for *application*, which is indeede the verypith and marrow of sauing faith; no doubt but the *Temporary* doth in his owne conceit apply *Christ*: for *Christ* bringeth him in *threatning* kindnesse vpon him

him and so challenging entrance into his kingdome
euen at the day of iudgement, which sheweth that
hee might both liue and die in this perswasion, that
he was the member of Christ, and so in the applica-
tion of the promises. But this conceit of his is meere
deceit : for in truth hee applies nought but an *idoll*,
a fantasie, a shadow : for as the Disciples when they
saw Christ on the Sea were deceiued, taking him
for a walking spirit : so contrarily, these temporarie
beleeuers, when they see and heare nothing indeede
but the diuell, (happily *transforming himselfe into an
Angell of light*;) yet they thinke they see, and heare
Christ himself. This application of *Christ* is like to the
application of bread & drinke in a dreame. Doth the
dreamer therefore eate bread, or drinke beere, doth
he truly apply these things to himselfe, because hee
thinke so? No more dost thou eate Christs flesh or
drinke Christs blood, because thy doting braine so
dreameth. *Ajax* in his frenzie tooke simple sheepe
for his crafty enemies. And when hee had slaine
the Carrell, thought verily he had slaine his ene-
mies. His deceit was great to take sheepe for men:
thine greater to take a shadow for a substance, nay,
Sathan for *Christ* : for, that thou dost not apprehend
true *Christ* may appeare by this, that true faiths ap-
prehension of Christ is *mutuall*. It doth not so lay
hold on Christ, as wee take hold of a tree, or some
such like sencelesse thing, but as we vse to do in our
salutations, when wee embrace one another, there
is a mutuall hold on both sides. Whence the act of
the *Patriarches* faith in apprehending the promises,
is elegantly set out by the Apostle, by the *metaphore*

Math 7.

Eisy 29.8.

Proued false,
and

2. Cor. 11. 14.
Heb 11. 13.
inlightned.

Phil. 3. 12.

Ioh. 10.

Ioh. 5. 24.

Ioh. 6. 37. 38.

Luke 15.

Acts 1.

Ephes. 1.
Math. 13.

of saluting; They saluted, kissed, or imbraced the promises. So that true faith, kissing Christ, is kissed of him, embracing Christ is reimbraced of him, and it so apprehends Christ that at the same time the beleeuers is apprehended of Christ, as Paul sheweth in his owne example. Now those whome Christ hath once gript with his hand, pedestinating them to eternall saluation, such no power can euer wring out of his hands. *No man can take my sheepe out of my hands.* Whence that, *He that beleeueth hath eternall life, and shall neuer come into condemnation.* And againe, *Hee that commeth to me I cast not away. For I came downe, not to doe mine owne will, but my fathers: and this is his will, that of all hee hath given mee I should loose nothing, but should raise it up at the last day.* If any say, though Christ cast them not away that beleeuers, yet they may cast away themselues; I answere, neither can that bee: for in the nine and thirtieth verse hee saith, that hee shall loose nothing that is given him. But if the beleeuers might cast himselfe away, Christ should then loose something given him. As the prodigall childe, though of himselfe hee left his Father, yet is called the *lost childe*. Christ then cannot so loose any true beleeuers, but that hee shall raise him vp at the last day to eternall life. But temporary beleeuers, as wee see in *Judas*, may finally fall away from Christ, and goe to their owne place; *ergo*, they were no true beleeuers, they apprehended onely an *idoll* that could not hold them, and not Christ, whose hand is a sure *hold-fast*, neuer letting goe that which once it hath seized on. The true beleeuers is *rooted in faith*, but of the temporary Christ faith; *he hath no rooting,*
and

and therefore his faith is nought.

Obiect. Why then is it said *Luke 8 13.* these men doe beleeeue, if they doe not?

Luke 8. 13.

Ans. 1. The *Scripture* in many things speaketh according to the probable and common iudgement of men. Thus the Moone is called one of the two great lights, whē indeed it is the least of all. Thus the Diuell called *Samuel*, because in his likenesse, and so thought of *Saul* And thus the fancy of the temporary called faith, because, hauing some resemblance of true faith, it goes for true faith both with him that hath it, and with others. 2. They haue indeed true faith in *their kinde*, namely, a ioyfull assent to the truth of the Gospell : but not the *iustificyng* faith of the elect which they thinke they haue.

Gen. 2.

But you will say, shew vs then the *deceits* of this faith, that both the true beleeeuer may bee deliuered from *false feare*, and the temporary from *false ioy*.

Discovered by
the markes of
true faiths ap-
plication.

Ianswere. 1. The true beleeeuer beleeeues with much conflicting, as in him in the *Gospell* that cryed, *Lord I beleeeue, helpe my vnbeleefe*. The combat was not so great betwixt *Michael*, and *Sathan*, concerning *Moses* dead body, as it is betwixt *Sathan* and e uery true beleeeuer, concerning *Christs lining bodie*. When faith goes about to lay hold of it, the Diuell striketh at her hands, and would plucke them away from it. Hence faith is faine to tugge, and wrestle, euen till it sweat againe. And therefore *Paul* calls it the *difficuli worke of Faith*, because the beleeeuer hath such adoe to beleeeue; not onely in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially

1 Conflict in
beleeuings.

2 Cor. 13.
1 Thes. 1. 1.

in

1 Cor. 9.

in beleeuing, wee must *beate downe* with *Paul*; but also in regard of the violent assaults of *Sathan*, impleading our faith, as naught, and so often putting vs to our shifts, making vs to search, and trye our faith, to pray earnestly for our faiths confirmation, and so with much *fear and trembling to worke out our owne saluation*. It is nothing so with the temporarie beleuer in his faith. Hee findes it very easie to beleue. *Sathan* troubles not him, for then hee should bee diuided against himselfe, who begat that presumptuous faith in him. Nay rather *Sathan* confirms him in this his deceit. And therefore our *temporary* doth not so suspect himselfe, doth not so trye and examine himselfe, doth not so worke out the worke of his faith with those strong cryes of seruent prayer, with that feare and ielousie, and with those bitter bickerings with infidelity, that the true beleuer doth.

2 Application
of our selues
to Christ, and
therefore are
there
Two hands
offaith,

Rom 12. 1.

2. Faiths application of *Christ* to the beleuer is with application of the beleuer to *Christ*. For faith hath as it were two hands. One receiuing *Christ* from God: the other giuing the beleuer to God. And both these hands it exerciseth at once. At the same time the beleuer applyes *Christ* to his owne heart, hee applies his heart to *Christ*, and cleaues to him with full purpose of soule. This was notably shadowed out vnder the ceremoniall lawe, in the coniunction of the *sinne-offring* which noted *Christ*, and the *burnt-offring* which as *Paul* hath interpreted it, more specially signified the sacrificing of the flesh; the crucifying of *olde Adam*. True faith offers both these at once. But the temporaries faith

is

is lame on that hand, which should offer the *burnt offering*, he onely takes *Christ*, hee giues not himselfe to *Christ* : hee offers the *sinne offering* without the *burnt offering*. And therefore applying *Christ* to himselfe, and not himselfe to *Christ*, he misapplieth. Indeed he may make some shew of giuing himselfe to *Christ*, but in truth hee reserues himselfe to himselfe : hee nourishes some speciall sinne or other in himselfe, and so giues himselfe to Sathan, to sin, not to *Christ*. As *Herod* gaue himselfe not to *Christ*, but to *Herodias*, to his lust ; and *Judas* gaue himselfe not to *Christ*, but to the bagge, and to the baggage of his couetousnesse.

3. A third property of true faiths apprehension is set out in *Abrahams* example, who is said *to hope against hope* : when the belecuer is in heauy agonies, and feeleth a very *hell* in his conscience, yet then can he apprehend *heauen*, & with *Tonias* in the whales belly call vpon God in faith: for *faith is the subsistence of things that are not*, much more then of things which indeed are, though not in appearance. If it can giue subsistence to things that are not subsistent, much more then appearance, and visibility, to things that are not visible & apparant : so that faith can see one contrary in another, in the very depth of hell, heauen, in the very extremity of misery, happinesse, in the very middest of anger, mercy : and the Woman of *Canaan*, *Mat. 15.* can picke comfort out of the reproachfull name of dogge, and when nothing but war is to be seene in Gods face, yet then can it pierce through all the thicke clouds, and behold the sweet sunshine of Gods fauour & grace in *Christ* : through the

; Belecuing
against sense.
Rom. 4.

Heb. 11. 1.

Iob 17. 10.

the bent browes of the irefull Iudge can it see the yearning and relenting bowels of the compassionate Father : the eye of true faith can looke vpon God, not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gracious*, but also *lowring*, and driuing vs away with a darke and cloudy countenance: but then is our *temporaries* faith cleane dashed out of countenance ; *Will the hypocrite pray alwaies?* saith *Iob*, and so, will he belecue alway? No, a little winde blowes downe the Spiders webbe of his hope. When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. Hee is like to children that come running to their father, when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them : or rather like to dogges, which if they see a crust in your hand come fawning and glauering; but if they see a cudgell, and that you come toward them to strike, eyther they fearefully runne away, or desperately flye in your face. But the true beleueuer goes further, and when there is a naked drawne sword in Gods hand, yet hee dares venter and presse towards God : though the Lord set neuer so sterne a countenance against him, hee will not be out-faced, but in an holy kinde of impudency hee will out-looke him, and say ; Lord, though thou looke vpon mee, as though thou wouldest slay mee, yet still will I looke vpon thee for helpe ; *Though thou kill mee, yet will I trust in thee* : But in such a case the *temporaries* former iolly confidence vanisheth: here is the triall of faith.

Iob 13.

Thus the *temporarie* deceiues himselfe in the parts of Faith. The *signes* of faith are those *feelings*, those
de-

delights & ioyes which are felt in hearing the word, in prayer, in meditating of the promises: for as in feeding vpon sweet and pleasant meate there is a *naturall*, so also in faiths feeding vpon the promises there is a *spirituall* gladnes: and in this spirituall foode also that coniunction of *filling the heart with food & gladnesse* is true. Therefore *Peter* ioynes both these together, *We beleuee and reioyce*: now these comforts and ioyes the *temporary* in some sort feeles. *Christ* sayes, *they receiue the word with ioy*: *Paul* sayes, *they taste of the good word of God, and of the powers of the life to come*. The *Iewes* are said to reioyce in the light of *Iohns* ministry. *Herod* is said to heare *Iohn* willingly or chearfully: & hence he concludes faith to himselfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not solide, but onely superficially, onely a taste as the *Apostle* tearmeth it, no eating to any purpose; a *slipping*, no *soaking*, no through digesting; a *floating aloft* in the river of *Christs* bloud, no *diuing downe* to the bottome, and as it were *burying* as the *Apostle* speaketh. And this may appeare by foure *properties* of the ioy of true faith which do not at al agree to the *temporaries* ioy.

1. Property is *sinceritie*, whereby the beleeuere reioyceth in the word, because of the word it selfe, and the goodnesse and holinesse thereof, but the delight which the temporary beleuere taketh in the word, is rather for the noueltie of the doctrine deliuered, or for some affection they carry to the Preacher, for some common and outward gifts, eyther of life or learning, or for his elocution, action, words, phrases in deliuey, or any such like respect. This was Saint

Aug-

1. And the signes, his ioy and feelings. discovered by their,

Actis 14.

1. Pet 1. 9.

Mat. 13.

Heb. 6.

Iohn 4.

Rom. 6.

1. Vnfoundnesse.

Ezek. 33.

Rom. 7 23.

2 Sleightnesse:
Iohn 15.1 Cor. 7.
Esay 9.
Psalme 4 8.

Augustines delight which before his conuersion hee tooke in Saint *Ambrose* Sermons, more for the eloquence of the words, then the substance of the matter : and this also was the delight which *Ezechiels* auditours tooke in preaching. He was vnto them as the pleasaut voyce of a Musitian, & they commended him much, but yet their hearts ran after their *conuetsnes*, as did *Herods* after his incest, for all he delighted so much in *Iohns* ministry. If his ioy in the word had beene sincere, he would haue reioyced as well in the doctrine of the seuenth commandement as in any other : but this galled him. Thus is it with our temporary, he can delight in the word as long as it troubles him not in his beloued sinnes : but let it once touch him there, he spurnes presently, & flings away. Therefore hee delighteth not in the word sincerely, because it is the word of God, for then one part therof would be as welcome to him as another. Now the true beleeuer, euen when the word crosseth his corruption can yet then say with *Paul*, *I delight in the law, concerning the inner-man.*

2. True ioy is a full ioy, as our *Sauour* speaketh to his Disciples, *That your ioy may be full.* The true beleeuer so reioyceth in things spirituall, that hee wholly despiseth the ioy of things temporall, and in them reioyceth slightly and ouerly, as though he reioyced not. His ioy is a shouting ioy, such as is the ioy of haruest : *Thou hast giuen me more ioy*, saith *Dauid*, *then when their Corne and Oyle abounded.* But the ioy which our Temporary findeth in things spirituall is nothing comparable to that in temporall. *Iudas* ioy in the barge was aboue that hee tooke in *Christ*, and his

his Doctrine. Herod tooke greater delight and contentment in *Herodias* then in *Iohn*, and in the prophane damfels dauncing, then in the holy Prophets preaching. For among those many powerfull Sermons which he hard him preach, when was he euer so affected, as to say, *Iohn, aske what thou wilt, and it shall be giuen thee, euen to halfe of the kingdome?* If the spirituall ioy of the *Temporary* were full, what neede he then to fill it up with this carnall and sinfull ioy? *Hee that is full*, saith *Salomon*, *loatheth the honey-combe*. So hee that is full of this sweet spirituall ioy, loatheth the sweetest and most delicious honey-combes of the flesh or the world. But the *Temporaries* teete water after them. Hee is like those fowle that as they fly aloft, so also they swim in the waters: which as they were vncleane vnder the law, so also is he, for that seeming to mount vp in spirituall ioyes, he yet withall swimmeth, yea, batheth himselfe in the waters of carnall delights. Hence it is that the ioy of the temporary is but an obscure and muddy ioy: for carnall ioyes mixed with spirituall, are as a dampe to put out their light, and as mud to trouble and distemper their cleare riuers; whereas the ioy of the true beleeuers being free from such distemperature, is farre more cleare and lightsome.

3. True ioy is a *strong* ioy, according to that in *Nehemiah*, *The ioy of the Lord is your strength*. And this *strength* it sheweth specially in three cases.

1. In our *passiue obedience*, in induring afflictions. Saint *Paul* giueth this reason, why the faithfull are so vnconquerable in their afflictions, still by meanes of their patience possessing their soules, be-
cause

Leuit. 11. 19.

3 Faintnesse:
and that,
Neh. 8. 10,

1 In not suf-
fering.

Rom. 5.

Psal. 119. 92.

1. Sam. 26. 15.

Phil. 4. 7.

Mat. 13. 21.

Lukc 8. 13.

2. In not o.
beying.

cause the love of God is spread abroad into our hearts by the holy Ghost. Loe, the power of true and liuely feeling of Gods sweetnesse in *Christ*: it can make vs hold vp the head in the greatest deiections; *Except thy Law had beene my delight*, (saith the Prophet) *I should now haue perished in mine affliction*: being overcome by the extremitie of my tribulation, I should haue done that which in effect *Sauls* persecutions bad medo, namely, renounce the true God, and goe and serue other Gods. Where then there is a sound delight in the word, it keepes a man from such kind of perishing: for, as the Apostle excellently saies, *The peace of God guardeth our hearts in Christ Iesus*, that though our troubles and crosses would plucke vs from *Christ*, yet where there is true peace, true ioy in the holy Ghost, it is so sweet and comfortable, that it holds vs fast to *Christ*, and for all our troubles, makes vs to say with *Peter*, *It is good being here*, we know not where to mend our selues: but the temporary beleener is not alwaies thus kept from perishing in affliction: for our *Saniour* of one kind of them saith, that *When persecution of the word commeth, then he is offended, and in the time of tentation departeth away*. Now true ioy, as we say, is as a fountaine of water, to refresh and relieue vs in the greatest drought, and in the most scorching heat of persecution: but the temporaries ioy is as a standing poole, which is dried vp in the heat of the Summer, in persecution he shrinkes, and therefore his ioy is not the ioy of true faith.

2. *The ioy of the Lord is our strength* in our active obedience, which is daily to bee performed in the whole

whole course of our liues. *When thou hast enlarged my heart* (saith *Dauid*) *I shall runne the waies of thy commandements.* Now it is spirituall ioy that enlargeth a Christians heart, euen as grieve contracts it. And when the Christians heart is thus enlarged, he hath such fresh life and spirit put into him, that it makes him runne, euen with the feet of the Hinde, swiftly, in the Christians race. It is as oyle, wherewith the body being suppled, is the more agile, and nimble for action: as in *Iacob*, after that he had beene soaked in this oyle, and bathed in this bath of heavenly comforts in *Bethel*, as it were a generous and manly horse refreshed with a baite in his iourney: the text saies, that *he lift vp his feet*, that is, went cheerefully, and with good heart & courage, forward in his trauell. But our temporary after his best refreshing with the spirituall delicacies, riseth vp with those Israelites, to play, he is as weake and impotent as before, eyther for resisting temptation, or performing any good duty. So farre is he from *lifting up his feet with Iacob*, to runne the waies of Gods commandements with *Dauid*. The traueller that by the way drinks a good draught of wine, is refreshed, and thereby inabled for his trauell: if hee onely sippe of it with his mouth, still he will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary beleuer, that onely sippes of this spirituall wine, hee cannot possibly haue *Dauids* strength, to runne the way of Gods commandements. Heere then is the discovery of the deceit of his heart in this kind: he feeleth often many comforts, and is sometimes in prayer, hearing, receiuing the Sacraments, and such like

Psal. 119. 30.
cleered.

Gen. 30. 1.

Luke 1. 79.
interpreted.

2 Is not rising
vp after
falls.
Psal. 4. 7. 8.

exercises euen rauished againe; but yet for all this, the fruit of a wel ordered heart and life folowes not. And therefore in truth hee cannot haue any sound comfort in them, as any euidences of iustifying faith for excellently hath *Zachary* coupled these two things together, *To giue light to them that sit in darknes, and in the shadow of death* (which I interpret as well of the light of ioy and comfort in the affections, as of knowledge in the vnderstanding) *and to guide our feete into the waies of peace.* So that if once being refreshed with the warmth of this light, of this fire, we rise not vp to walke in the waies of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but only a sudden and deceitfull flashing that shone vnto vs.

3. The ioy of the Lord sheweth it strength, in *receiuing vs after our falls, temptations, deuictions.* As we may see in *Dauid*, in temptation and distresse feeling the absence of the spirit, and Gods estranging of himselfe from him, hee praies, *Lord lift thou vp the light of thy countenance*, struing to recouer his losse. But how, and by what argument? by the experience of the ioy which formerly hee had felt in the apprehension of Gods fauour; *Thou hast giuen me more ioy then they haue had in abundance of corne & oyle.* Loe, the ioy that *Dauid* had felt in Gods fauour in time past, set his teeth on edge after it againe: a notable property of true spiritual ioy; it makes vs cleaue fast to God, who is the matter of our ioy, euen the when either hee is departing from vs, by withdrawing his face from our eye, or we are departing from him, by withdrawing our necks from his yoke: we haue
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an example in the *Apostaticall Church* of the *Israelites*, conceiuing a purpose of returning againe to the Lord, for that it was better with her before, then since her reuolt. And so the *prodigall sonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers house, resolueth therevpon to returne home againe. Hence it was that Christ going about to recouer the Church of *Ephesus*, something fallen, he puts her in mind of her former estate, and the happy priuiledges thereof which now shee wanted: *Remember from whence thou art fallen, and repent, &c.* That is, consider what kinde of estate thou wast in, in the time of thy first loue, how full of peace, ioy in the holy Ghost, liberty of spirit, &c. and then, repentance and doing the first works wil follow. For he that hath once tasted of the sweet of this ioy, is so affected therewith, that with *Paul* he would rather dye then loose it. And therefore, feeling it to be something ecclipsed by his fals, hee can neuer be at rest, till by renuing of his repentance, he be againe repossessed of it. But now it is farre otherwise with the base counterfeit ioy of the *temporarie* beleuer. The true beleuers ioy ariseth from a through apprehension of Gods mercy by faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therefore this ioy obtained the chiefetie and soueraignty in his soule, for the ioy in outward things was but as a shadow, and in them, as before was said, hee reioyced, *as though hee reioyced not*. Hence it then cometh to passe, that sin hauing prophaned and something obscured his ioy, notwithstanding all outward

Hof. 1. 7.

Luke 19.

Reuel. 2. 5.

Psalme. 137.

Psalme. 77. 6.

comforts in great abundance present themselves, and their seruice, yet they are in his account but miserable comforters: no, for all them he droupes, and hangs down the head, and *hangs vp his harps*, remembering the *comforts of Sion*, and those *sweet songs of the night*, wherewith God was once wont to fill his mouth, he begins to thinke with himselfe: O in what happy case was I, when I walked faithfully and vp-rightly with my God! O the sweet songs of the night, & heauenly inspirations of the almighty! O the gracious visitations of the spirit, and teachings of the reines in the night season! How was I then fed with the bread of Angels, and feasted with the daintiest of those heauenly delicates? Why then do I deprive my selfe of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore tasted sweetnesse? But now the *temporaries* ioy ariseth onely from a very slight and superficial apprehension of the promises, onely from a sipping of this wine in the mouth and not from any operation therof at the hart: And therefore his ioy, as we shewed, was greater in outward things then in spirituall: and hence it comes to passe that when for the reitayning of these temporall comforts he begins to fal, his spirituall ioy, by this means once interrupted, quite dyeth: for it was not of that force, to leaue so deepe an impression in his heart as that afterward he should be affected with the remembrance thereof in so powerfull a manner as thereby to be raysed vp againe, to seeke the Lord afresh by a renewed act of faith and repentance. But the ioy and comfort of the true belecuer had such a quick-

quickning and reuiuing vertue in it, that hee cannot but remember it, euen in his more grieuous fals, and with the Prophet, in the remembrance thereof, say, *I will neuer forget thy Precepts : for by them thou hast quickned me.*

Psal 119.93.

IV. The ioy of true faith is a more orderly, and leisurely ioy, it comes not all on the sudden, but usually by certaine steppes and degrees, in this manner. First the beleuer sees his owne sinfull wretchednesse, cleerely represented to his eyes in the glasse of the Law, and therevpon agast with so fearefull a sight, he is in great distresse, feeling how bitter and burdensome his sinnes are: for which being thoroughly pricked and perplexed in conscience, and knowing there is no remedy but faith in Christ, he beginneth to hunger for Christs righteousness, and for faith to apprehend it, yawning in his desires, euen like the dry and thirsty ground. This faith when at length hee hath got by many strong and loud cries sent vp to the throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the saluation of the Lord. An example of ioy thus wrought wee haue in those conuerts of *Peter*, who were first pricked and wounded in spirit, crying out to the Apostles for some releefe, and then afterward, hearing the promises, and receiuing the Sacraments, they were replenished with the ioy of the Holy Ghost. But the *temporaries* ioye comes not so slowly, but it sprouteth forth like *Ionas* gourde, suddenly in one night. And therefore in the parable it is said, that the seed in the stony ground incontinently sprung forth. And in the exposition of the parable, Christ sayes

4 Vnseasonable hastinesse.

Acts 2. 37-38.
46.

iustice.

by *Corinth.*
Luke 8 15.
expounded.

that *immediately* vpon the first bearing, without any touch of conscience, without any through humiliation going before, *they receive the word with ioy*. But the good ground brings forth, as other of her fruites, so this of ioy, *with patience*, as *Luke* hath it: or as the Greeke word may beare, in *expectation* or *variance*, namely, for the fit season. It is spoken, I take it, in opposition to the stony ground, which was said to bring forth presently vpon the receipt of the seed. But the good ground doth rather restraine, or keepe in it selfe, doth not so suddenly put forth it selfe, as the stony ground, but retaines the seed within, till the iust time of bringing forth bee come. Wherefore this ouer violent hastinesse, that is in our *Temporary* ioy, and so also other of his graces, giveth vs iust cause to suspect them as deceitfull, and to feare in them the truth of the common Prouerbe, *Soone ripe, soone rotten*. As in trauellers, he that at the first is so free and frolike, and spurres it, and gallops it so lustily, hee ouertakes indeed many in the way, and leaues them behinde, but at length his horse is ryred, and then he is ouertaken, to his shame, of the more sober and moderate rider, whom erewhile he passed by, as an ouerflow companion: so in this spirituall iourney our Sauour noteth it, that *many of the first* that outstript their fellowes, *shall be last*, when the last shall be first. How far was *Judas* at first, before *Nicodemus*? *Nicodemus* came closely, and by stealth to Christ, and was onely a night professour; *Judas* followed him openly in the day, in the sight of all men: when *Nicodemus* was but a slow *scholler*, scarce capable of the first elements of Christianity, as namely,

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of the doctrine of *Regeneration*, *Judas* was a forward and zealous Preacher : And yet at last, *Nicodemus* that was *last* ; became *first*, and *Judas* that was *first*, became *last* ; when *Judas* did treacherously betray Christ in the night, he did faithfully professe him in the day, and when *Judas* his great faith was turned into hellish despaire, then hee went and hung himselfe, then did *Nicodemus* his little faith, become strong and bold, that he durst openly begge, and honourably bury the body of Iesus. Hee that runnes ouer eagerly at the first beginning of his race, quickly runnes himselfe out of breath, and cannot possibly hold out. Vntimely fruites, children that come before their time, are vnshapen, and deformed children, and doe not liue. So are these temporaries, whose graces come out of the wombe, before they haue their iust conception, mishapen, and deformed Christians, and such kind of graces quickly vanish : It fareth with them as with children that are too timely witty and wise aboue their age ; of whom wee say, and experience shewes as much, they are not long liued : when we see a Christian, at the very first dash breake forth into zeale, aboue the age of his Christianity, it is but an ill signe, a presage of no durable soundnesse. The flattering of the Sunne rayes often drawes forth the blossomes very earely : but afterward come colde nips, and then all is marred, and it had beene better they had not been so forward. It is good then for Christians, that would not deceiue themselues, to take heede of the stony gronnds ouerforwardnes : in their first beginnings to be wisely moderate : when they are but children in

Mat. 19. 30.
Iohn 3.

1 Cor. 13.
Psal. 131.

Gal. noth. Att.
lib. 1.

Eccleſ. 3.

Christ to speake, and doe as children, and as *David* speaketh in another case, not to vndertake, or venter on things too high for them, rather to imitate *Pythagoras* Schollers, of whome the best and most towardly were to hold their peace for the two first yeeres, and not, before thus throughly ripened, to shew themselues. Then may they haue ioye as of other of their gifts, so of these ioyes and feelings which now we speake of. But the *temporaries* reioycing is not good. Though God giue him some tast and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the elect, euen the first fruits, promising an ample haruest, but onely a *say* of pretious wares, which oftentimes is giuen to chapmen that neuer buy, and purchase the whole: for this ioy wanteth both *sinceritie*, being defiled: *fulnesse* being sleight and defectiue: *strength* being faint and feeble: *moderation* being vnsseasonable, forward and hasty. And therefore, though a kind of spirituall ioy, yet for this deceit, deserueth the same checke wherewith *Salomon* rebuketh the carnall, *Thou art madde, what is it that thou doest.*

CHAP. VI.

*Of the deceit of the temporary beleeuers sorrowes,
and desires.*

THe deceits that are in the temporaries *faith* thus opened, wee come in the next place to speake of his deceits in the matter of repentance. Where it cannot be denied, but that he may goe very farre in the probable resemblance of repentance; insomuch as hee himselfe, as well as others, may thinke he hath in truth repented. To examine this more particularly, in the particulars of repentance, and first in that which is inward, and then in that which is outward therein.

2 His repentance.

1. For the *inward practise of repentance*, there are two speciall things wherein hee deceiues himselfe, *Sorrow, Desire*. The former respecting time past: the latter time present and to come.

1 Inward, in his

1. For his *sorrow*, hee is wondrous wide, hee feelleth no doubt, oftentimes some remorse, the prickles and stings of an accusing conscience, as it were the arrowes of the almighty sticking in his ribbes: and hereupon concludes hee hath his part in godly sorrow. But exceeding fallshly, and deceitfully: For who feele greater gripes, and panges of vpbraiding, and vexing consciences, then doe the Diuels themselues, and the most desperate reprobates? so that if this reason were good, they also should haue godly sorrow. Indeepe these compunctions of heart, these horrors, and terrors in the elect

1 Sorrow.

Proued false.

Acts 1. 37.

Vide Buterum,
in Math. 4.

Math. 11. 18.

elect are a notable *preparatiue* to godly sorrow, and they are as the prickles of the needle, making way for the thred: as wee may see in the example of that troupe of Saint *Peters* conuerts: neuerthelesse they are to be distinguished from *repentance* it selfe, as being common to the reprobate, with the elect. Therefore as the sicke patient should deceiue himselfe in thinking hee had taken a sufficient purge, because hee hath taken a preparatiue; or as hee should deceiue himselfe, that should thinke hee were entred faire enough into the house, that stands onely in the *entry*, or the *porch*: so doth heere our *temporary* delude his soule, mistaking some *preparatory*, and *introductorie* workes vnto repentance, for repentance it selfe. For notwithstanding those *penitentiaries* in the Acts were miserably wracked, and tormented in conscience, and felt the two edged sword of the spirit piercing through their soules, yet when they demanded of *Peter* what they should doe, namely, to bee eased of their present distresse, received this answer; *Repent*: belike then they had not repented as yet, for all the smart of their rubbing & galling consciences. Nay marke, how *Peter* prescribes *repentance* as the onely soueraigne remedy to relecue them in that their agony. Loe then, yet a fouler and grosser deceit, to take the *disease* for the *remedy*, to thinke that because they haue the wound curable onely by the *balme* of *Gilead*, therefore they haue the balme it selfe. So also our *Sauour* calleth such as are in this case, men *heauy laden* and wearied with the burthen of sinnes guilt, and bids them come vnto him. A man therefore may be burthened with the sense of

of sinne, and yet (as yet) not come to Christ. Yea, there is as great difference betwixt being thus heauy laden, and comming to Christ, as betwixt hauing a burthen on ones backe, and the hauing of it taken off: for therefore doth Christ call such to come vnto him, that by this meanes they might be eased. And yet more plainly doth our Sauour cleere this, when he saith, that hee came to call *sinners* (vnderstand it of sinners laden with the burthen of their sinnes, seeing and bewailing their miserie) to *repentance*. Therefore to feele ones selfe a sinner, and to be touched with the sense of our misery, is not alwaies repentance. And in the place forecalleaged, Math. II. 28. hee bids such as are laden with sinnes; that is, such as feele the smart of sinnes guilt pressing the conscience, euen them he bids to learne humilitie: which shewes that a man may be affected with some sense of sin, and yet not truely humbled in godly sorrow. But that his deceit, in thinking hee hath godly sorrow, may the better appeare, let vs briefly examine it: by the *properties* of *godly sorrow*.

First, *Godly sorrow* respects the *sinne* more than the *punishment*, and maketh the repenting sinner to be of this minde, that hee cares not what outward punishment hee indures, so that hee might feele the guilt of his sinne washed out of his conscience, and behold the louing countenance of God in Christ. The voice of godly sorrow is that of *David*, *Take away the trespassse of thy seruant*. It is the *trespassse* hee would haue raken away: for as for the *punishment*, how he stood affected; let his owne wordes afterward

Mat. 9.
And discouered by the marks of godly sorrow.

Which are
1 To respect
the sin most.

2 Sam. 24.

ward witnesse when he speaks thus to God, *let thine hand be upon me and my Fathers house*. But it is onely the punishment either felt, or feared, that causeth that howling and crying, which sometimes is in the wicked *temporarie*, as *Eſau, Ahab, Iudas, &c.* The voyce of this base sorrow is that of *Pharoh, take away this plague*, namely, of the outward scourge, not *take away this hard heart*, a greater plague then any, yea, then all the tenn plagues. Marke the difference betwixt *Pharaoh* and *Dauid*; the *ſlaves* griefe, which is for the whip, and the *ſonnes*, which is for offending his kinde and louing father. The one is the griefe of *loue*, the other of *fearre* and *hatred*.

2 Durablenes.

Psalm 51.3.

Psalm 42.3.

Secondly, *Godly sorrow* is lasting and durable, *My ſinne ſaith Dauid, is euer before me*. Their humiliati-
on is a continuall act, renewed daily; inſomuch
that if they ſometime through weakenesse omit it,
they recompence it with an extraordinary measure
thereof afterward. The Prophet elsewhere complay-
neth, that his *teares* were as his *ordinary food*, which
if men omit one day, they eate the more for it the
next. But the sorrow of these *temporaries* are *agueiſh*,
and comes onely by *fits* and *ſtarts*. Yet herein
not *agueiſh*, that *agues* are constant in their fits,
and ſome of them hold long, these sorrowes are ve-
ry vncertaine and momentany. They may be some-
times, as a graue diuine ſpeaketh, *ſermon ſicke*, but no
otherwiſe then men are *ſeaſicke*, who are preſently
well againe, when they come to ſhoare. Heere then
is the deceit of the *temporarie*, that thinkes he hath
ſorrowed enough, if that at any time hee feeles any
pangs of these passions, any qualmes of griefe, any
small

small workings of sorrow to disquiet him but a little. Alike, as if one, feeling the flesh to smart after the plaister newly applyed to the soare should presently take off the playster, and thinke it had wrought enough; whereas the playster must lye on still, till it haue eaten out the corruption wholly. And so must this corrosiue of godly sorrow, applyed once to the festered sores of our sinues still remaine with vs till they be thoroughly healed, that is, to our dying day; and then all *teares*, euen the teares of godly sorrow it selfe, *shall be wiped away*, but not before.

Thirdly, godly sorrow, yea, the very first seedes and preparations thereof, those terrours and horrors that are in the consciences of the elect, they still driue them to God; and fit them for the hand of God, to bee wrought and framed thereby. As wee may see in them whom *Peters* Sermon pricked. Their wound made them seeke for physicke, and draue them to the Physition, to the men and Ministers of God. Now *Iudas* also had his terrours of conscience: so also had *Saul* his. But whither did they driue them; The former not to Christ, but to the enemies of Christ, the high Priests, and the Diuell, to whom he went, when he went to the halter. The latter also, not to prayer, not to God, not to the men of God, but to Musicke, to the Harpe, and at the last to the Witch of *Endor*, to the Diuell. So they draue *Caine* to the building of Cities, thinking to deceiue those terrours by that imployment of his minde. Thus alwaies doth the *temporarie* when God shootes his arrow into the side of his conscience, flye from him, as a dog from him that striketh

Reuel 7. 17.

2 Drining to God.

Gen. 4. 17.

Acts 9.

strikerh him with a cudgell, and seekes any where rather for reliefe than at his hands : for such is his despaire, whereof he is swallowed vp, and such is his desperate malice and hatred against GOD in this case, that he canuot so much as whisper the least sillable to him. It is otherwise with the elect of God. *Paul* being fearefully wounded and confounded in his minde, could yet then say to that God that did all that vnto him, *Lord, what wouldest thou haue mee to doe?*

4 To renew
vs.
1 Cor. 7. 10.

Esaie 38. 5.

1 Kings 21. 27

1 Kings 13. 16

Fourthly, Godly sorrow worketh *Repentance*, a change and alteration of heart, causing vs to hate sinne, and loue righteoufnesse. And the reason is, for that in godly sorrow the heart is moulten, and wholly liquesied and dissolued, and so being made soft and tender, receiueth the stamp and impresse of Gods Spirit. But in these our *Temporaries* no such matter. They may otherwhile shed a few *whorish* teares, and *hang down the head like a Bulrush for a day*, with those *Iewes* : but filthy swine that they are, after they haue washed themselues (in the waters, one would haue thought of *Repentance*) they returne presently to their wallowing in the mire of their former filthinesse. *Ahab* fasts and pinches his carcase with sackcloth, and goes creeping and crouching; but had hee euer truely repented for oppressing of poore *Naboth*, would hee so soone after haue fallen into the same sinne of oppression, in the vniust imprisonment of the holy Prophet *Micaiah*; where the circumstance of the person oppressed, addeth weight to the sinne? If it had beene true repentance, his hand would not still haue remained
bloudy

bloudie, nor his eare *uncircumcised*, to distaste the wholesome Prophecies of faithfull *Micaiah*. *Eſau*, euen in the middest of his yelling, falsly accuseth *Iacob* his brother for cosenage, seeketh to haue a blessing seuered from his brothers, and carryeth a vindictiue minde against him, purposing to murder him. Yea *Felix*, when stricken with the maiestie of the word in *Pauls* mouth, so that he trembled againe for feare, yet euen then he remained the same couetous *Felix* that before: at that very instant he trembled, hee coueted, and expected a bribe of *Paul*, when he gaue *Paul* some occasion, to expect repentance of him. Thus also when Gods threatnings in the ministry of *Moses* wrung teares out of the *Israelites eyes*, yet they could not wring rebellion out of their hearts: for being threatened to dye in the wilderness for their thoughts of returning into *Egypt*, and therefore comanded not to go the next way to *Canaan*, but to goe backe againe into the desert, that so the denounced sentence might be executed; they seemed much to be moued herewith, & humbled themselues in weeping and confession of their sinnes: but yet for all this, they would by no meanes be perswaded to obey the commaundement of not going on strait forward toward *Canaan*. The like is to be thought of *Iudas* his grieve: for all that, still he remained the same old *Iudas* that before. There was not any true hatred of his sinne wrought in his heart; for then hee could not haue added murder to murder. Nay, if he had liued, he would haue bin ready to haue played some new prancke. Thus it is with all temporaries. Though they shed riuers of

Ge. 27.34.36.

Acts 24.6 17.

Nam. 14.39
40.

Deut. 1.40 41.

In the elect.

of teares, though *they water their couches*, and even *bathe* and *soake* themselues in this salt brine, yet for all this they remaine vnseasoned and vnmortified. Their *leopards spots* still remaine vnwashten, their *Blackamores* hide vnchanged. But godly sorrow is of that nature, that the soule once drenched, and baptized with the teares thereof, receiueth such a *tincture* and *dye* of grace, that will neuer after out. There is no distillation of hearbs so precious for the curing of bodily, as this of godly sorrowes teares for the healing our soules infirmities. The aire is not so cleared, when the cloud is dissolued by raine, as the mind when the clouds of our iniquities are dissolued by the raine of repenting teares. These waters are the red sea, wherein the whole armie of our sinnes is drowned. But for that these waters in the *temporary* are but shallow, and want their iust depth, therefore his sins are not *choaked*, but rather deliciously *bathed* therein. And so much for the temporary sorrow.

2 Desires
discouer d.
2 Cor. 7. 11.

Iohn. 6.

Acts 16. 28.

By their,
1. faintnesse.

His desires are no lesse deceitfull. *Desire* is reckoned by *Paul* among the fruits or parts of repentance. And in *temporaries* there seeme oft times to be good motions, dispositions; and desires after good things. They in the Gospell, hearing the excellent discourse of our *Sauour*, concerning the heavenly Manna, cryed out, as affected therewith, *Lord euermore giue vs of this bread*. And *Agrippa* was so farre wrought vpon by *Paul*, that he said, *Thou almost perswadedst me to become a Christian*. But these desires of the temporary are not sound: For,

1. True desires are no *faint* desires, but such as make

make vs faint, they are so eager and earnest; like the desires of couetous men, who with *Ahab*, will bee sicke for their neighbours vineyard, they long for it so desirously. And therefore the Apostle saith, *Couet after spirituall things*; yea, like the desire of *Rahel* after children, which made her say, *Giue mee children or I dye*. See it in *Dauid*: *Like as the Hart brayeth after the riners of water, so doth my soule after thee O God*. And againe, *My soule desireth after thee like the thirsty ground*. But our temporaries desires are nothing so strong: he doth not as God commaunds, *open his mouth wide*; & cannot say with *Dauid*, *My heart breaketh for desire to thy iudgements*; nor with the Church *I am sicke of lone*; nor as *Sisera* in his naturall thirst, *I die for thirst, giue me drinke*: for this is the nature of strong and feruent desires, to be so impatient of delay, that they commonly verifie *Salomons* Proverbe, *The hope that is deferred is the fainting of the soule*. Therefore our Sauour blesteth indeed those that hunger and thirst for his righteousness, but yet such as hunger and thirst in *mourning*, which was that he required before vnto blessednesse: the blessed desires then are onely those which are so affectionate, that they make the desirer to mourne, feeling his desire not to be fulfilled: but now our temporary, though he desire grace, yet he feelles no heartie grieve in the want of grace, this neuer troubles him, it neuer breakes his sleepe: Therefore his desires are not right.

2. True desires of good things are exceeding painefull and laborious, in auoiding all hinderances, and in vsing all good helps and furtherances. There-

fore

H

fore

1 Cor. 14. 1.

Psal. 24. 1.

Psal. 143. 7.

Psal. 81. 10.

Psal. 119. 20.

Cant. 2. 5.

Pro. 13. 12.

Mat. 5. 4. 6.

2 Laziness.

Mat. 5. 4.

Pro. 21. 25. 16

Pro. 13. 5.

Ioh. 6. 34. 35.
36.

fore our Sauour compares them to the naturall desires of *hunger*, and *thirst*, Now *hunger*, as we say, will *breake through a stone wall*, it will make a man eate his owne flesh, rather then to be starued. And *Dauids* thirst made him venter the liues of his three worthies. In nature the *concupiscible* faculty is seconded with the *irascible*, our *desire* is backed with our anger; so that being crossed in our desires, our anger presently is vp in armes, and laboureth the remouall of that which crosseth. So fire beside its *light*, wherby it desireth as it were the highest place, hath also *heate*, to consume all obstacles that withstand his ascent. But now our *temporary* desires are nothing else but idle, lazic, and lusing wishes, such as the sluggards, whereof *Salomon* thus speaketh: *The desire of the sluggard slayeth him: for his hands refuse to worke.* And againe, *The sluggard lusteth, but hath nought.* Why? because the Lion in the way terrifieth him, the toyle of working skares him: he would faine haue meate, but he will not worke: and so those in the Gospel would faine haue the heauenly bread; *Lord, enermore giue vs of this bread*, but they will not as Christ tels them, take the pains to come vnto him by faith for it: for God hath appointed that as in the naturall, so also in the spirituall life, *in the sweate of thy browes thou shalt liue.* But our sluggish Temporary will none of that, he desires and desires, but still lies lurking in his bed, gaping and stretching himselfe: like the dore that turnes vpon the hinges, but yet hangs still vpon them, it comes not off for all the turnings; so hee, for all the turning of his heart in faint and weake desires, still hangs fast vpon the hinges

hinges of his sinnes, and cannot possibly come out of the power of iniquity: seeing many rubbes in the way of his desires, he hath no spirit or courage to go about to remoue them, to breake through the host of the spirituall Philistines for the getting of the spirituall waters: He can wish with *Balaam*, *O that my soule might dye the death of the righteous*: But he doth not alike desire the life of the righteous. If he desire vertue, yet not the meanes that should bring him to it, and thus desiring vertue, he pines and perishes in the want of it: *Hell mouth is selfe*, as one sayes, *is full of such slight and fleshly wishes*. Such as were his in the Gospell, and hearing *Christs* heauenly discourse, cryed out, affected therewith, *Blessed are they that eat bread in the kingdome of God*. But as our Sauour there shewes in his answer, they suffer euery light occasion of Farmes, Oxen, Wiues to detaine them. And so as the *Temporaries* desire is an *idle*, so also it is a *disobedient* desire, that will not submit it selfe to Gods commaundement in the vse of the meanes: but the true beleeuers desire is *laborious* and so *dutifull*, subiecting it selfe to the vse of the meanes commanded, and as earnestly desiring those *meanes*, as the *end* it selfe, as *Dauid*, when raniſhed with the meditation of the good mans blessednes, presently conceiued this desire; not, *O that I had this happinesse*, but, *O that I could vse the meanes to bring me to this happinesse*, *O that my waies were so directed, that I might keepe thy statutes*: and againe, *my heart breaketh for desire to thy iudgments*.

3. True desires are *constant*, as in *Dauid*, in the wordes last mentioned, *my heart breaketh for desire*

Num. 23. 10

Virtutem exoptant, contabescuntq; valida. Peris.

Luc. 14. 15.

Psal. 119. 5.

Psal. 119. 20

3. Ficklenesse.

Psal. 62. 10.

Prou. 30.

Osc. 6. 1. 4.

to thy iudgements alwaies. The reason is, because true desires are insatiable. The good Christian though he haue neuer so much grace, yet still feeles his wants, and the more hee hath the more hee desires, and when these *spirituall riches* increase (contrary to *Dauids* prohibition in the *temporall*) hee sets his heart upon them: And therefore stil his soule imitateth the horseleeches voice, that cry, *giue, giue*: but the desires of the *temporarie*, though sometimes for the time they may seeme violent, yet at length they vanish away as the morning dew; as God himselfe censureth those good affections which seemed to be in the Israelites. The motions, and affections which he hath in good things, are not much vnlike to those which the true beleeuers sometimes in euill: For as he in temptations sometimes may be tickled, and feelesome pricking in his desires to the way of wickednes; as once *Dauid*, when he began to entertaine those thoughts, I haue washed my hands in innocency in vaine: yet in conclusion he quenches those thoughts, and so mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end he came in with that *but*, or *yet*: *Yet for all that I said erewhile, God is good, &c.* so this our *temporary*, though otherwhile he may haue, as we say, a months minde to godlinesse, and with *Agrippa* be halfe perswaded to be a Christian, yet the conclusion is, I will not leaue my former course, and so hee mockes God, whom hee bore in hand, that he would become his Disciple.

CHAP. VII.

Of the deceits of the temporary in the outward practise of Repentance.

HAuing thus detected the deceitfulnesse of the *temporaries* repentance in that which is *inward*, this Chapter shall bee spent in shewing the deceit of that which is outward, both that which is in words, and in deeds: for the former, there are two specials, wherein the *temporary* deceiueh himselfe; *Confession* and *Prayer*.

1. For *confession*, it cannot bee denied but that it is a worthy seruice of a repenting sinner, or else God would neuer haue promised so great a reward to it: *if wee confesse our sinnes, hee is faithfull to forgive.* *Iob* in the large Catalogue of his good works, where-with he cheered himselfe in that heauie agonie, amongst the rest reckoneth the confession of his sins for one, *If I haue hid my sinne, as did Adam, &c.* And *Dauid* hauing said, *take away the trespassse of thy seruant*, to make good that speech, and to prooue himselfe Gods seruant, he addeth, *for I haue done foolishly*; as some godly learned thinke, hereby intimating that if he deserued not to be called Gods seruant, in regard of his late sinne, yet, at least in regard of his latter seruice of confession: yea elsewhere when only a purpose of confession conceived by him, Gods care was in his heart, before his confession was in his tongue; *I thought I would confesse my sinne, and thou forganest me*: for as only the man wakened out of his

H 3

dreame

2 Outward in words.

1 Confession.

1 Iohn 1. 9.
Iob 31. 33.
2 Sam. 24. 10
cleered.

psal 31 4.

*P: somnium
narrare vigi-
lanti: sic pecca-
ta confiteri vere
penitentis est.
Angust.*

Discouered
because it
comes neither
from
1. a broken,

2. Nor a belec-
ning.

Mark 1.15.

dreame can tell his dreame, so only the man awaked out of his sinnes by repentance, can truly confesse them. Wherefore howsoever *temporaries*, and vnregenerate men may make an outward confession as *Saul*, *Judas*, *Pharaoh*, and others did, yet the truth is, there is much guile in their confessions.

1. True confession must come as we see in the *Publicane*, from a touched and troubled soule, from that broken and bleeding heart of *Dauid*, from that melting and relenting heart of *Iosiah*: This is the *sacrifice which the Lord will not despise*. But our *temporary* knowes it not, the paine of the wracke onely wrings the confession from him, not the mercy of that sweet God, whom he hath offended. And therefore as we see in *Pharaoh*, when he is off of the wracke, he begins to sing another note, and to vsay and call in in a manner, his confession.

2. It must come also from a beleeuing heart, laying hold vpon mercy: As *Dan. 9. 9. Yet compassion and forgiveness is with the Lord, albeit we haue rebelled against him.* And *Ezr. 10. 2. We haue trespassed, & c. yet now there is hope in Israel concerning this, namely, for the forgiveness of this sinne.* This the temporary in his distresse, cannot doe. *Judas* could say *I haue sinned*, but for his life he could not adde those words of *Dauid*, *Take away the sinne of thy seruant.* Nay hee could not say that confession, *I haue sinned, to God*, but only to the high Priests: for he was wholly swallowed vp of despaire. His repentance was a desperate repentance, not tempered with faith, so as is the true repentance. And therefore our Sauour preaching repentance faith, *Repent and beleene.*

3. Con-

3. Confession must come from an honest heart, purposing not to sinne, that so with the confession we may ioyne also the confusion and ouerthrow of sinne: *He that confesseth and forsaketh* (that is, hee that in the very act of confessing forsaketh) *his sinne shall find mercy.* This was the confession of that good *Shecaniah, Ezra 10.2.3. We haue trespassed, &c. Now therefore let vs make a conenant with the Lord, to put away all the wiues:* But how farre are the temporaries from this, who when by confession they haue seemed to disgorge their stomackes, haue filthily with the dog eaten vp their own vomit againe? And so farre are they from this purpose of not sinning, that they are tully set vpon sinne, in confessing; as in those Israelites, that said, *we haue sinned, we will goe vp;* which was as much as if they should haue said, *we haue sinned, we will sinne:* for God in the former ve. had forbidden them to goe vp; yea, many of them presume to sinne, because of confession; thinking by it to be eased, as the drunkard by his vomiting: And though some of them in their good moodes, and in some of their fits, may seeme, when they humble themselues in confession, verily to purpose amendment, yet these are no sound, no settled, no sincere and honest purposes, but sudden flashings, conceiued by their deceitfull hearts, rather to auoid the iudgements either felt, or feared, then truely to please God; and thus because the heart is not rent, together with the garments, therefore neither is the sin rent, but rather sown faster together by that rending of the garment, and because with that penitent *Publicane,* they ioyne not the inward uniting of the hart,

3 Not an honest heart.

Pro. 28. 3. 13.

Deu. 1. 41.

Verse 40.

*Tundens peccatus
et non corrigens
vitia, illa con-
solidat. Aug.*

2 Praier disco-
uered, because

Luk. 11. 14.

Luke 18. 10.

Rom. 8. 26.

1 Not in more
griuous trials
Iob 27. 10.

2. Not seeking
Gods face.

with the *outward knocking* of the *breast*, therfore this knocking doth not *batter* in peeces, but rather *con-
solidate* and more firmly compact sinne together.

2. Poynt, which the mouth performes is Prayer: neither can it be denied but that the temporary may pray, and that as one would thinke, very zealously, as no doubt but *Iudas* did, together with his fellowes, all of them desiring Christ to instruct them how to pray: neither onely may he doe this with others, but also solitarily, apart by himselfe, as it is said, the Pharise went vp to the Temple to pray, as well as the Publicane, both of them to their priuate prayers, the Temple then in regard of ceremoniall holinesse, being the place, as well of priuate, as of publike prayer. It may seeme then our *Temporary* is well: for it is onely the sanctifying spirit which teacheth to pray, who therefore is styled the *spirit* of *prayer*, and the children of God are vsually in Scriptures described by this, that they *call upon the name of the Lord*: But alas his prayers are not true prayers, they are turned into sinne: For,

First, though he may pray to our thinking (and his owne too sometime) very frequently, yet *Iob* sayes, *will hee pray alway?* no, in more griuous trials his heart and hopes faile him; his mouth stoppt, hee is strooke speechlesse, with the guest in the parable, and hath not so much as one word to blesse himself, withall, who yet lauished most luxuiously in abundance of words in the time of peace.

2. In prayer he seekes himselfe, and not Gods glory, they care not so much for Gods fauour as for their owne profit. Whereas the property of true prayer

prayer is that set downe by Salomon, *If my people among whome my name is called shall humble themselves and pray and seeke my face.* In prayer, Gods face & fauor is to be sought aboue all other things: and therefore our Sauour teacheth vs both to begin our prayers with desire of his glory, *Hallowed be thy name*, and to end them with giuing glory to him, *Thine is the kingdom, &c.* But the temporary is not thus holily carried in his prayers with the respect of Gods glory, with *Moses & Paul* preferring it to his owne saluation, but with *Selfe respects*, and those very base; as may easily appeare by these two things: 1. his prayers are more zealous and seruient with others, then aloue by himselfe: whereas the vehemency of a true Christian is then greatest, when he is shut vp in his closet, and hath God onely to bee witness of it. This shewes, that pride and vaine-glory sway him, not any true zeale to Gods glory: 2. after prayer he hath no care to returne thanks: as in the nine leapers, which cried, as loud as the tenth, *Iesus haue mercie*, but returned not with him to giue thanks for their health; which shewed, they sought themselves only in their praies; and nothing esteemed the loue of Christ. Thirdly, he makes prayer the end of prayer; he praies to pray, he rests in his prayer, and doth not in good sadnesse vse his prayer as a meane to preuaile against his sinnes; he prayes idly and lazily, and doth not together with his lippes in praying, moue his hands, in indeuouring for that he praies; according as Salomon directeth, coupling together prayer to God and our owne endeaour, *If thou call for knowledge, andcrie for vnderstanding, if thou seeke her as silver, and search for*

2 Chron. 7. 14

Exod. 31. 32.
Rom. 9. 3.

*Ille dolet veré
qui sine se
dolet.*

Luk. 17. 13. 15.

3. Not directed against his sinnes.

Pro. 2. 34.

Pro. 14. 23.

Pla. 119 5. 6. 7

Verse 8.

Confess. lib. 8. In
exordio adol-
centia petierim
à te castitatem,
et continentiam,
et dixeram, d
mihi continen-
tiam, sed uoli
modo: et inebam
in me: cito
exaudires, et fa-
nares à morbo
concupiscentia,
quam experi
molebam, quam
extingui.

for her as for treasure. Lo, together with right crying and calling in praier, there must be seeking, and searching in the vse of the meanes: else we doe but mock God, and our selues much more, if wee please our selues in such praiers. And that which *Salomon* speaketh of other idle talke, will be true of the vaine prattle of such slothfull praiers, *In all labour there is abundance, but the talke of the lippes onely bringeth want.* Wee shall still remaine poore and beggarly in spirituall things, vnlesse our hands bestirre them, and labour together with our mouthes, vnlesse wee rise vp from our prayers with a settled purpose to buckle our selues to our businesse. As *Dauid* after that hee had prayed the Lord, that his waies might bee directed to keepe Gods statutes, and had inforced this prayer by certaine arguments hee thus ended it, *I will keepe thy statutes*; whereas the *temporarie* beleeuers feeles no such fruit of prayer, but rather sayes secretly, I will lie in my sinnes stil, against which I haue praied, I will breake thy statutes, which I prayed I might keepe. Much like to *S. Austen*, that before his conuersion prayed to God for chastity and continency, but yet was afraid, as hee writes of himselfe, least God should heare his prayer too soone, desirous rather to haue his lust satisfied, then extinguished. Such kind of mindes haue the vnregenerate in their prayers, still they loue their sinnes, and would not for all their talke, leaue them by their good wils. And therefore doe they so neere resemble him in the fable, that when his cart stucke in the mire, called vpon his God for helpe, but yet lay still, and would not stir the least of his fingers to helpe himselfe; yea, and those

those also that in their sacrifices for health did riotously banquet against health : for while they pray against, they play and sport themselves in their sinnes,

Now, for that which is *reall* in the outward practise of repentance, namely the reformation of life, the *temporarie* also may seeme to attaine hereunto : for in the Gospell the *uncleane spirit* is said to bee cast out of him, which is to be vnderstood in regard of outward reformation of his life, in that hee leaueth his former scandalous courses of drunkennesse, vncleannesse, swearing, lying, open contempt of holy things &c. and conformeth himselfe to some more sober and ciuill carriage. But yet this reformation is deceitfull, or else the vncleane spirit could not so easily re-enter *with seuen worse spirits than himselfe* into the party thus reformed, so that *his latter end should become worse than his beginning*. Now the deceit here is this, that our temporarie taketh his outward abstinence from sinne for true reformation; which vnlesse it proceed from the inward forsaking is naught worth. There must be *abhorring* of sinne as well as *abstaining*; *loathing* as well as *leaving* in true reformation. A theefe when hee is manacled, cannot steale, hee abstaines outwardly : and yet happily hath a theeuish minde still. And a chayned Lyon though he abstaine from deuouring, yet hee hath his lyonish nature still ; he hath not left that. Many leaue their sinnes in like manner being restrained by feare, shame, and such like respects. Their hearts still delight, and tickle themselves in the thoughts of those sinnes. But true reformation of sinne must

2 In deeds, reformation of life.

Math. 12.

Proued deceitfull.

pro-

Psal. 119. 107.

De verb. Apost.
serm 21. Lupus
venit ad ovile co-
uium, quærit in-
uadere, ingula-
re, deuorare: vi-
gilant Past. r. i,
latrant Cameli,
nihil poterit, nō
aufert, non ce-
cidit: sed tamen
lupus venit, lu-
pus redit. Nun-
quid quia cum
non tulit, ideo
lupus venit, &
ouis redit? lupus
venit furens,
lupus redit tre-
mens, lupus est
tamen & tre-
mens & tremens.

proceede from the hatred of sinne, and from the
loue of Gods lawe forbidding sinne, as *Dauids* did.
I haue refrained, saith he, *from euery euil way*; but why
did he so? vpon what ground? to what end? *that I*
might keepe thy word. It was that loue of the lawe
which hee had so pathetically a little before profes-
sed, *Oh how loue I thy law*! this was it that made him
to refraine from sinne, his affection toward the
word: and this was that hee propounded to him-
selfe in abstayning from sinne, in displeasing his
owne corruption to please the law, to obey the law.
The Wolfe (saith *Austen*) *comes to the sheepe-fold*,
“with a purpose to kill and eate: But the sheepe-
“heards they watch, the dogges they barke, he can
“doe nothing, hee takes away nothing, hee kills no-
“thing. Yet as he comes, so he goes away, a Wolfe.
“What, because he worried, and tooke away no
“sheepe, therefore he was a wolfe onely in his com-
“ming, and a sheepe in his returning? No, the
“Wolfe comes furious, returnes fearefull, and yet
“a Wolfe as well in his feare, as in his furie. And so
are many as wicked in their fearefull abstayning
from sinne, as in their bold and furious committing
of sinne. Some also are disabled by age, and yet it
doth them good to remember their former wic-
kednesse, and to encourage others to the same. If
bare leauing of the outward act were enough, then
these also were reformed. Others also surcease from
some sinne, because a contrary vice hath got the
rule and possession of them; as when the prodigall
man becomes couetous. Is here any true reformation
of prodigality. Others againe are interrup-
ted

ted in the practise of one sinne, by reason some other sinne diuerts them another way, as those messengers did *Saul* from pursuing *David*. As thus, a man is couetous, but yet ambition and vaine-glory, being stronger, make him leaue his base, couetous niggardize. A man is giuen to incontinency; but his pride and feare of dishonour, carrying a greater sway with him, briddles his lust. A man is wickedly angry with his brother, but yet couetousnesse hath a greater hand ouer him, then anger; therefore there is a gift in secret giuen him, hee is pacified. Here Couetousnesse controules and checkes, and reformes Anger: Will you call this a reformation? no this is nothing, when one *tyrant* ouercomes another, but when the lawfull *King* ouercomes him: not when one corruption preuaileth against another, but when *grace* preuaileth against it; when though there were no other restraint, yet ones owne sanctified heart would restraints and cause one to say with *Ioseph*, *How can I doe this, and sinne against God?* otherwise, to desist the outward act, can yeeld but poore comfort to assure vs that we haue repented. *David* had left the sinnes of murder and adultery for all that space of time that was betwixt the murder of *Uriah* and *Nathans* comming to him, which was a yeere almost, hee did not still adde one murder to another, or one adultery to another, hee did not all that while fall to it afresh; but yet for all that hee repented not till *Nathan* came and roused him. Excellently *Salomon*, *By the feare of the Lord men depart from euill*: shewing, that wherefoeuer the true feare of God is wanting, there is no true departing from euill

Gen. 39.9.

euill, though the outward act of euill bee forborne. Therefore when the godly are described by abstaining from euill, withall the true ground of their abstayning is set downe: As *Eccles.* 9. 2. when the wicked man is set out to be a swearer, the godly man by way of opposition is said, not simply not to sweare, but to *fearre an oath*: to shew that wicked men may refraine swearing, but not out of any feare of Gods commandement. This is proper onely to the godly: So *Prou.* 15. 27. the godly are set out not simply by their not receiuing gifts, but by hating of gifts; to shew that therefore they receiue not with the hand, because they hate them with their heart.

CHAP. VIII.

Of the deceitfulnesse of the Temporaries obedience.

WEe haue examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himself to be the child of, God & discovered the deceitfulnesse of them both, namely his *faith*, and *repentance*: It remaineth now that wee should doe the like to his third ground, namely, his *obedience*, and so demisse him.

Obedience is twofold; *Active*, in doing that which God commandeth: *Passiue*, in suffering that which God inflicteth. And the temporary may seeme to haue both these.

1. For *Active*, the *Temporary* beleeuers may goe farre

3. His obedience.

1. *Active*, discovered.

farre. There is no outward good worke, which a true beleuer can doe, but the Temporary may doe it also, and that in outward appearance with as great spirit and zeale as the true beleuer: as in *Iehu*, who did not onely execute Gods iudgement vpon *Ahab*, and his house, and destroyed *Baal*, and his Priests, but did this (as others and himselfe thought) with great zeale, and in the heate of godly indignation; so that, to the outward eye, little difference betweene the spirit of *Iehu*, in his reformation, and of *Iosiah* in his. So *Herod* reuerenced *Iohn*, and did many things in obedience to his doctrine. So likewise did *Saul* reuerence *Samuel*, shew great humility in hiding himselfe, when to be King: and after he was King, great zeale and courage in reuenging the cause of those *Iabesh* against *Nahash*, in fighting the battels of the Lord against the Philistims, and in destroying of Witches; great mercy also, and moderation in sparing and forgiuing those wicked people that despised him, &c. yet, for all this his end was fearefull, God tooke away his mercy from him. And therefore the obedience that seemes to bee in this kinde of men is deceitfull: else God would not, as he threatneth by the Prophet, blot it out, who according to *Nehemiahs* prayer wipes not out any of the good seruices of his children.

Mathe 6. 20.
1 Sam. 13. 10.
1 Sam. 10. 21.

1 Sam. 11. 6. 7
1 Sam. 13. & 14
1 Sam. 10. 17.
& 11. 13.

2 Sam. 7. 15.

Ezek. 13. 4.
Nehem. 13. 4.

By the notes
of true obedience.

That this deceitfulness may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience; which are specially three, *sincerity*, *universalitie*, and a *settled constancie*.

1. Sincerity, when all *base*, and *by-respects* laid aside

1 Sincerity.

Pſal. 119. 3.
cleered.

Ierem. 4. 4. ex-
pounded.

Pſal 119. 94.
explained.

Aug. in Pſal.
118. In libro.
ſapientia loqui-
ſur ipſi ſapientia,
Quia ſi mali,
& nō in-
ueniunt, qui o-
derūt ſapientiam.
Quod id
eſt aliud, quem
oderunt nō?
Quomodo loquuntur
dicitur quia cre-
quod oderunt
niſi qui non
hoc, ſed aliud
ibi querunt?
Gen. 28. 8. 9.

ſide, onely the conſcience of Gods commandement & the deſire of his glory that ſwayes with vs. *Bleſſed are they that keepe his testimonies* (ſaith the Prophet;) but becauſe there may be much guile in keeping, he addes, *and ſeek him with their whole heart.* The true keeping of the Teſtimonies is when we ſeek God, and not our ſelues, in keeping; when, as *Jeremy* ſaies, we be *circumciſed to the Lord*, that is, in reſpect of Gods commandement, and not the Magiſtrates, as it is with too too many. Hence that phraſe (which is ſo frequent with the Prophet) of ſeeking *Gods commandements, I am thine, ſaue mee: for I ſeek thy precepts* Which implyeth thus much, that all that we are to ſeek in our obedience, & the precepts themſelues, the thing ſpecially we are to ayme at is obedience it ſelfe to the precepts: but Gods precepts may ſay to the *Temporaries*, yee ſeek not vs but your ſelues. As Chriſt ſaid to ſome of them, *ye ſeek me becauſe of the loanes.* Some *Pro. 1. 28* are ſaid to ſeek God, and yet of the ſame men it is ſaid in the next verſe, that they hated the knowledge of God: how can they be ſaid to ſeek that which they hate? but that they ſought not God ſincerely, but onely for their owne eaſe ſake, to be deliuered out of their trouble, and ſo indeede they ſought not God, but themſelues. For all their obedience is eyther *ſlauſh* or *mercenary*; ſometimes it is the obedience of the *bondſlaue*, ſometimes of the *hireling*, alwaies baſe, corrupted with ſome wrie and wrong conſideration or other. Sometimes the *feare of man* workes it, as in *Eſaues* marryng no longer with the *Cananaieſes*; but with the poſteritie of *Iſmael*. *Moses* noteth the ground

ground of it to haue beene the consideration of his Fathers distaste of his *Canaanitish* wiues. Sometimes againe the *fear* of Gods *indgements*, as of the racke of an accusing conscience, of the torments of hell fire, &c. this holdeth vs to it. But heere that which the Apostle speaketh concerning Magistrates lawes that wee ought to bee subiect, not onely for wrath, namely of the Mastistrate, and the punishment which that wrath may inflict, but for *conscience sake*, is true much more in Gods law, that wee ought to performe obedience not so much for wrath, no not for Gods owne wrath, and the punishment it will inflict, but though there were no hell, yea, though there were no heauen, of very conscience, because the Lord God hath commanded vs. Otherwhile againe the *Temporary* obeyeth vpon *hope of some good*, that hereby may accrue vnto him, as profite, prayse, and such like. And here that deprauation of Sathan hath his truth: *Doth Iob serue God for nought?* doth *Saul* loue God for nought? no, it is for a Kingdome. *Doth Iehu* root out *Ahabs* race for nought? no it is to confirme himselfe in the kingdome. *Doth he* destroy *Baall* for nought? no, it is for glory in the world, that he may *crake*, and call vp good *Ionadab* to applaud him and his zeale. *Come and see what zeale I haue for the Lord.* Thou deceivest thy selfe *Iehu*, it is for thy selfe. Therefore God saies after ward by the Prophet. *I will visit the bloud of Ixreell vpon the house of Iehu.* Though it were shed by Gods owne appointment, yet because *Iehu* obeyed not Gods commandement, so much as his owne ambition and pride in the shedding there-

Gen. 18. 8.

Rom. 13. 5.

Iob 1. 9.

Hof. 1. 4.

Esay 1. 12.

Ezech. 7. 5.

of; therefore God will not punish it as disobedience, nor reward it as obedience. So likewise, though God commanded the burnt offerings, the new Moones, &c. yet he asketh the Jewes, *who required these things?* because it was not the conscience of Gods commaundement that moued them to performe those seruices. And againe, *haue yee fasted to me?* to me, saith the Lord, because it was not any true regard of Gods word that caused them to fast. Obedience in the word is compared to fruit, and the doing of good workes is called the bringing forth of fruit. Now fruit comes of seede: Seede must first bee receiued of the ground, before it can yeeld vs any corne. This seede is the word, the commaundement of God. First, wee must receiue this seede before we can bring forth any fruit: first wee must heare the word, and by faith apply vnto, and vrgē vpon our selues the commaundement, and then ohey: Obedience without respect of Gods word is but wilde *Oats*; it growes of it selfe, there was no seed sowne to bring forth this fruit, and therefore it is not good. And such is the obedience of the *temporary*; hee heares not the word though it speake to him; neither doth he do what he does as to the word; the word indeed requires of him that he does, but he does it not as hearing himselfe requested by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his destroying of *Ahabs* posteritie, *Baals* Priests and worship, who required this at his hands, hee might truly haue answered, vaine-glory, ambition, pride, policy. And here is the first detection of the *Temporaries* obedience.

2. Note

The deceitfulnesse of mans heart.

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2. Note of true obedience is *vniversality*. And this necessarily springeth from the former : for if obedience be *sincere*, that is, if it be performed onely because of Gods commandement, it must needs be *vniversal*, to one commandement as well as to another : for there is the same diuine authority binding the conscience in one as in another. And therefore truly it is said, *Whatsoeuer is done for Gods cause is done equally*, because the same God that commaunds one precept, commaunds also the other. Hence is that of *Tames*, *hee that breaketh one commandement is guilty of all*; for the law is wholly *copulative* : So that, as where many friends are linked together in a sure bond of friendship, if you offend one of them, you offend all, all the rest will interest themselues in their friends quarrell; so is it with the commaundements, they are so knit and chained together, that when one is violated, all the rest are ready as it were to take it's part, and to enter into Gods Court their action of trespasse against vs. Hence it was, that when some of the Israelites had broken the fourth commaundement in going out to seeke Manna on the Sabbath, God challenged them for breaking of all his commaundementr, *How long refuse ye to keepe my commaundements*? And *Ezekiel* reckoning vp many abominations, fasteneth the imputation of all of them on him that had actually offended in one only. It is a remarkeable place, and therefore I will set downe the words at large. *If he beget a Sonne that is a Thiefe, or a shedder of blood, if he doe [any one of these things] though he doe not all these things, but eyther hath eaten vpon the mountaines, or defiled his neighbors wife,*

2. Vniuersality.

Quicquid propter Deum fit equaliter fit. Author operis imperfecti in Math. hom 45.

Exod 16. 18.

Ezech. 18. 10.
11. 12. 13.

or oppressed the poore, &c. shall he live? He shall not live. Seeing he hath done [all these abominations,] hee shall dye the death. Here he saith all: and yet before hee said one onely, because, *breake one, and breake all, keep one truly and heartily, and keepe all.* Whence it is that some one good action hath blessednesse ascribed to it, as the *making of peace, Math. 5.* because of this concatenation of the commaundements, and the vertues therein commanded, that a man cannot keepe one, but he must keepe the rest; hee cannot haue one grace, but he must also haue another. For there is a double both keeping and breaking of the commaundements, *habitually* and *actually*. *Habitually* in the *preparation, purpose, desire* and *disposition* of the heart: *Actually* in the *outward deede*. Now howsoeuer he that breakes one, breakes not all *actually*; yet breaking that one *habitually*, hee breakes them all *habitually*; his heart stands alike affected to breake any of the rest, and whensoever occasion shall serue, he will breake them. And howsoever he that keepes one, keepes not all *actually*; nay he that keepes most breakes all *actually*; yet hee that keepes one commaundement *habitually*, that is, in the *purpose* and *inclination* of his heart, he keepes them all in the same manner, his heart stands honestly disposed to the keeping of the rest; he may say with *David, My heart is prepared.* So that it may be truly said, the wicked do breake euen those commaundements they keepe, that is, they breake in regard of the fitnessse and preparation of their hearts, those they keepe sometimes outwardly: And so in the same sort, The godly keep those commaundements which actually they break.

The

The best of Gods Children are often ouertaken with diuers sinnes, and with some one more than with another, and so faile more in the breach of some commandement then of another: yet still they keepe that Commandement in regard of the *bent* and affection of their hearts, they *consent* with Paul to the law, euen in that commandement they most breake, *that it is holy and good*. Now when wee say true obedience is *catholique* and *uniuersall*, the keeping of all the commandements, it is to bee vnderstood of this *habituall* obedience, when with *Dauid* we looke towards or haue respect to them all. Loe then the deceit of the *Temporaries* obedience. Though they doe many things as *Herod* and *Iudas*; yet they liue in the *habituall* breach of some one commandement at least. As *Herod* in the *habituall* breach of the seauenth commandement, in his *incest*; *Iudas* in the *habituall* breach of the eight, in his *couetousnesse*. Their hearts were set on those sins, and they drunke them in as the fish doth water. They hated those good commandements of the Lord, that forbade those sinnes, and could haue wished with all their hearts there had beene no such commaundements: which shewed that euen in those commandements they kept, as *Herod* in hearing *Iohn*, *Iudas* *Christ*, their obedience was rotten and vnfound, and without all regard of Gods commaundement: for the same God that bad *Herod* reuerence *Iohns* ministrie in the second commaundement, bad him also *posse* his vessell in holines and honour, in the seauenth. And if conscience had made him loue the second commaundement, surely it would not let him haue

Rom. 7. 16.

PGL. 119. 6.

hated the seauenth commandement. So *Iudas*, if he had truly hated other sinnes, because they were sinnes, hee could not then haue loued, and so liued in couetousnesse. And if Gods feare had made *I. hu* put downe *Baals* worship, hee would not then haue still retained *Ieroboams* calves; the same God forbidding both. Let the *temperarie* then marke himselfe well, and he shall finde that in some poynt or other hee hath a *dispensatorie* conscience with Gods word. And as rogues vnder hedges without the Magistrates, so hee can make licenses to himselfe without Gods warrant, to continue in this or that sinne. Whereby his prophane contempt of God is manifestly bewrayed, and his obedience in other things conuincid to be no obedience to God, but to man, or to himselfe, or to that respect, whatsover it is, that drew it forth.

3. Constancy.

2. Pet 2. 14.

3 Note of true obedience is *setled constancy*, when as the Scripture speaketh, we *walke* in the commandements of the Lord, and *exercise* our selues therein, as the wicked are said to be *exercised in couetousnesse*, in that they constantly follow it as the Artificer doth his trade. But indeede the *temporary* doth not walke in these waies, as doth the honest trauailour in the broad high-way, but onely like to the thiefe comes frisking and crossing over them. His *obedience* is like the true Christians *disobedience*, which is not setled and rooted, but onely for a fitte. The good Christian quickly remembers himselfe, and returnes to his course of godlinesse, when through distemper he hath begunne to stray: and so the *temperarie* christian as quickly returnes to his intermitted

ted wickednesse, when sometimes he chanceth to
stumble vpon deuotion. His obedience is a *moody*
 and *passionate* obedience; soone forgot. It is like to
Sauls affection to *Dauid*; when the euill spirit comes
 vpon him, then that religion which before hee seem-
 ed to make so much of, shalbe runne through with
 the speare of grosse and wilfull disobedience. Hee
 doth not, neither can he *cleaue to the Lord with full*
purpose of heart; as the true beleeuers.

And so much for his *active* obedience: Now for
passive in suffering, wee would thinke it strange, if
 the *temporary* beleuer might goe so farre as to suffer
 for the truth. But it is a plaine case he may. Did not
Peter speake in the name of all his fellowes, and so
 of *Iudas* when he said, *Master we haue forsaken all and*
followed thee? Did not *Iudas* leaue his calling in the
 world, whatsoeuer it was, and did hee not neglect all
 other meanes & possibilities of his liuely-hood and
 cleaue onely to Christ for three yeeres space, be-
 ing partaker with him in his sufferings? So did *De-*
mas and *Alexander* with *Paul*; and yet both alter-
 ward became fearefull *Apostates*, inso much as *Alex-*
ander (of being persecuted) turned a persecutor,
 and that of him, who before had turned of a per-
 secuting Jew, a persecuted Christian; for *S. Paul* writ-
 teth of him, that by *putting away a good conscience* hee
 had *shipwrecked the faith*, that hee had *dene him much*
euill, that he *withstood his preaching sore*, that he blas-
 phemed the truth; and yet we shall finde in the *Acts*,
 that in *Pauls* cause he was very neer vnto martyrdom:
 when he was violently dragged forth and cast as a
 prey to the teeth of those raging *Ephesians*. *Nicholas*

Acts 11. 23.

2 Passiue,
 shewed to be
 in them.

Mat. 19. 27.

1 Tim. 1. 19. 20

2 Tim. 4. 14. 15

Acts 19. 33.
 Ne quis mar-
 tyris propin-
 quus, &c. Cal-
 uin.
 Acts 6. 5.

Reuel. 2. 15.

the *deacon* ioyned himself to the persecuted Church, and yet afterward became a ring-leader & the head of a horrible wickednesse: for of him were those *Nicholaitans*, *S. Iohn* speaketh of, so called. The like we may see in *Ananias* and *Saphira*, that were content to sell their whole estate, & to giue halfe of it to the Church, & yet but hypocrites: yea *Ansten* thinketh, as we shewed before, that hypocrites may suffer *martirdome*. If it be objected, that *Christ* saies these *temporaries* are offended and go back when persecution cometh because of the word, and therefore that they cannot goe thus farre as we say; I answer, that is to be vnderstood of one kinde of the *Temporaries*, namely, those that are noted out by the *stony* ground; and not of the second sort of *Temporaries*, which are represented to vs by the *thorny* ground; for the very rise our Sauiour vseth in that parable must needs imply that as the *stony* ground went beyond the *high-way*, so the *thorny* goes beyond the *stony*; which cannot bee otherwise then in this, that the thornie grounds fruit can well endure the heat of the Sunne, and is not perished that way, as was the stonie grounds, but onely by her owne thornes. Of this sort of *Temporaries* was *Iudas*, *Alexander* and the rest aboue named, in whom the good seede was over-throwne, not by the parching sunne of persecution, which in some measure they endured, but by the choaking thornes of couetousnes, ambition, and such like corrupt affections. The temporary beleeuers then may proceede thus farre to suffer: but as yet *Paul* telleth the *Galathians*, in *vaine*, because he suffereth not sincerely, and with a good minde: for he

Gal. 3. 4.

he that suffereth aright, must suffer in deniall of himselfe, and his owne carnall affections, according to our Sauours direction giuen to all such, whom he calleth to be his Disciples. *If any man, saith hee, will be my Disciple, hee must deny himselfe, and take vp the crosse.* It is not enough simply to take vp the crosse, but first hee must deny himselfe, and so take vp the crosse. But the temporary seekes himselfe in taking vp the crosse. They are his owne proude, ambitious, vaine-glorious, couetous affections, that make him stoope to take vp the crosse. The fruit of the *thorny* ground is able indeede to beare the heate of the Sunne, and is not consumed therewith, as the *stony* grounds: but whats the reason? because the thornes couering it doe sense off the Sunne. And whats the reason our *thorny Temporary* is so ready sometimes to runne himselfe into the bryers of persecution, but that the thorne of some wicked lust or other is a *spurre* in his side? Marke the best of the *Temporaries* in their sufferings, and you shal see, that for all the thornes of persecution, wherewith the aduersaries pricke them, they still continue pricking their owne soules with the thornes of couetousnesse, pride, and vaine glory. Those thornes prickes them forward to the suffering of the other thornes; as in *Judas*, he looked one day for a good day, he hoped to haue no meane place in Christs temporall kingdome, and withall in present he felt the sweet of carrying the bagge. Hee carryed the *crosse* on his backe, that hee might carry the *bagge* in his hands. The delight and comfort hee tooke in licking his fingers after the receipt of the almes, made him

Mat. 16. 24

But see de.
castfull.

1 Cor. 13.

him willingly indure the little paine of his back. The bag in the hand was a staffe and prop to vphold his backe from sinking vnder the burthen of the Crosse. The sweetnesse, not of *Gods loue shed into his heart*, but of *mans loue shed into his hands*, was that which allayed the sowrenes of the crosse. So with others the coole winde not of *Gods*, but of *mens* praises, is that which refresheth them in the skorching of this Sunne, and maketh them with some comfort beare the hate of the day. Though I giue my body to be burned saith Paul, and haue not loue, I haue nothing. Insinuating that men may burne their bodies, as hee burnt *Dianaes* Temple of selfe-loue, of loue, of glory and fame in the world, and not of any true loue to God, or his Church. Let vs not then please our owne selues ouer-much, if wee haue suffered something for the truth, because euen in suffering, the heart is deceitfull; but search we our owne hearts and see whether, as the *aduersarie* persecutes the *new man* in vs, so wee thence take occasion to persecute the *old man* in our selues: whether wee turne the sword, thrust at vs to kill the life of grace, to the opening of our impostumes: whether, as it were by one nayle driving out another, wee vse the *thornes* the persecution, as meanes and medicines against the *thornes* of *conetousnesse* and *worldlinesse*. It is an ill signe, when we can beare the *worlds yoke in persecution*, and yet at the same time, not endure *Gods yoke in mortification*. Again, examine wee the ground and end of our suffering, whether wee can truly say with Paul and the *Psalmist*, *The loue of Christ constraineth: for thy sake wee are killed, and suffer all things for*

2 Cor 5. 14.
Psal. 44. 22.
2 Tim 2. 10.

for the elects sake : for as we haue shewed, couetousnesse, pride, and vaine-glory setteth many on this worke. And, which is not all out so bad, happily others may be forced by the feare of Gods iudgements threatned against them that deny the truth. But then as God said once to the Iewes in the matter of *fasting*, *haue ye fasted to mee?* so here also may hee say to vs in the matter of *suffering*, *haue yee suffered for me?* And when we shall begin to tell *Christ* of such kinde of sufferings, and to say with *Peter*, *wee haue left all and followed thee*, hee may twit vs with the same answer wherewithall he then pinched *Iudas*, whom *Peter* included in the generality of his speech, *Whosoever shall forsake houses, lands, &c. for my names sake, shall receiue an hundred fold.* But *Iudas*, and so all other temporary beleeuers, whatsoeuer they haue suffered for *Christ*, it hath not bene for *his* sake, but for their owne. Therefore their sufferings haue bene deceitfull : and as they would haue deceiued *Christ* by them, so assuredly *Christ* shall deceiue them in disappointing them of their hoped-for reward.

Mat. 19. 27 28

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CHAP. IX.

Of the deceit of the heart in iudging our selues better then we are.

3. Deceit that
our good is
better then it
is.

1 Cor. 3. 18.

2 Cor. 10. 12.
1 Cor. 4. 8.

Math. 19. 26.

AND of the second *deceit* of the heart, in iudging of our persons, so much: The third followeth. And that is, when wee iudge our selues to be better then indeed we are; when our *little* is thought a *great deale*, our *mite* of grace, a *talent*, our *mote*, a *beame*, our *molehill* a *mountaine*, our *smoking flaxe* the *strong* and *blazing flame* of some mightie bonfire, our small beginnings, the height of perfection. Of this deceit the Apostle speaketh, when taxing the pride of the *Corinthians*, whereby they thought themselves wiser then indeede they were, he thus writeth, *Let no man deceiue himselfe: if any man among you seeme to be wise, let him become a foole, &c.* Shewing that herein is the *selfe-deceit*, when wee are better conceited of our selues, then there is cause. Herein our deceitfull hearts are like to those kinde of glassees, which represent things many degrees greater then indeede they are. Thus the *Corinthian* teachers looking vpon themselves in this false glasse, magnified themselves about *S. Paul* himselfe, whence was that modest reprehension of the Apostle, *Wee dare not compare our selues with them*, and againe, *ye are full, ye raigne, &c.* This was the deceit of him that said, *all these haue I kept from my youth*, and still it is to bee found in too too many: not onely such as the old *Perfectionists*, and now the *Papists*: but euen in the best of vs all, who
through

through selfe-loue, are no lesse affected to our owne graces, then parents to their owne children, whom they vse to account the fairest of all others. Hence arise those high thoughts, and strong conceits of our owne excellency, & sufficiency euen for the weightiest matters. *James* and *Iohn* no doubt had receiued some measure of Grace and spirituall strength: but yet their owne deceitfull hearts made them to ouer prize it, and boldly to tell Christ asking them, *Are yee able to drinke of my cup, to be baptized with my baptism?* Yes, we are able. Alas poore men, that could scarce endure to see Christ himselfe drinke that cup, and therefore fled away when the cup was but coming towards the, how should you be able then to drinke of it your selues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice*, a *fresh water souldier*, he thought himselfe able to encounter those enemies that might iustly haue danted the old trained, and best exercised & experienced souldiers. Christ knowing the measure of his strength better then himselfe, told him, *Whither I go now thou canst not follow me, hereafter thou shalt*: But *Peters* deceitfull heart, thinking it selfe too much disabled, answered, *Why cannot I follow thee now?* So true is that, euen in spirituall riches, which *Salomon* speaketh of the earthly, *There is poore which maketh himselfe rich*. Therefore excellently *Dauid*, not ignorant of this deceit, after hee had protested concerning the soundnesse and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee?* yes, *I hate them with a perfect hatred*, addeth (as something mistrusting his owne heart,) *Try mee O God,*

Math. 20. 22.

Pro. 13. 7.

Psa. 139. 21. 23

Pro. 30. 2.

God, *prooue mee*, namely, whether I deceiue not my selfe in thinking I haue more zeale, then I indeede I haue: of the two deceits it is the better and safer, to vnder-value our selues; and with him that said, *I am not a man, I haue not the vnderstanding of a man in me*, to thinke our selues rather worle then any whit better then in truth we be.

CHAP. X.

The vse of the first head of the hearts deceitfulnesse, or an earnest exhortation to try our selues whether we haue ouertaken the Temporary.

2 Cor. 13. 5.

Hitherto of the deceitfulnesse of the heart in iudging of our persons: It remaineth to speake of the deceitfulnesse in iudging of our *actions*: but first we must consider what vse wee are to make of the former.

1 Cor. 4. 4.

The speciall vse is that of the Apostle, *Trye your selues, examine your selues, whether yee are in the faish or no*: our hearts would make vs beleue wee were thus and thus; but the Scripture hath discovered our hearts vnto vs for noble imposters and deceiuers.. Now who is there that would easily beleue a knowne deceiuer? Nay, as it saith with such that often deceiue by speaking falsely, that they cannot be credited of vs when they speake truely; the like suspition and ieaiousie should we haue these false hearts in, euen then when they giue in right iudgement. *I know nothing by my selfe*, saith Paul, mine

mine owne heart doth not condemne mee, and yet I dare nor bee ouer-bold in bearing out my selfe vpon this iudgement: this sentence of mine owne heart will not iustifie me, much deceit may be hidden therein. God, that is farre greater then our hearts, sees that in them which they see not themselves. Good reason hast thou then, my brother, to mistrust the iudgement of thine own heart, concerning thy selfe, and those so peremptory sentences which it causeth thy mouth to vtter, that if there were but one man to bee saued, thou art the man. Oh how many sleepers are there, that dreame this dreame of a strong assurance of their saluation, that both liue and dye in this dreame, and so goe downe merrily to hell! where their paines shall be greater, by how much their expectation of them, through the deceitfulnes of their harts, was the lesse. Is it not paine enough to be in hell, but thou must needs increase the paine by this wicked and wilfull *selfe-deceiuing*? Haue wee then our eares in our heads, and marke we well the voice of these our hearts, when they suggest secretly vnto vs: thou art in good case, the childe of God, the beloued of God. Consider we whether our owne hearts may not flatter vs, whether the Diuel may not delude vs. Rest we not in our own hearts voice, neither accept we the deceitfull applause thereof; but as once *Ioshuah*, seeing the Angell, examined him, *Art thou on our side, or on our aduersaries?* so doe we, hearing these words, try them whence they are: for *the eare*, saith *Elihu*, tryeth words: as the outward words of other mens mouths, so the inward words of our own hearts. Say then

Iosh. 5. 13.

Iob 34. 3.

1 Iohn 4. 1.

Acts 12. 22

then to these words, to this secret cry, whence art thou, comest thou from Gods spirit, or from Sathan? As wee must *trye the spirits*, in the outward words deliuered by men, so also in the secret thoughts of our hart, specially these concerning our owne estate to Godward, whether they bee the voyce of Gods spirit, or of the euill spirit of error and illusion. It was vile for those clawing flatterers to say vnto a man, *The voice of God*; much more for vs to say so to the diuel himselfe. And what do we else, when we apprehend and applaud his mocking illusions, and lying suggestions, as the *Oracle of God*. and goe away with them, as if God from heauen, had told vs we were his. Try we the these sounds, before we trust them, and carefully examine the grounds which thy heart can show to make good her so confident assurance. Here especially remember those fearefull deceits of the *Temporary*; how like a true beleeuers he is, and yet none; how neere he comes to heauen doore, and yet enters not, how far he trauels in the way of *Canaan*, euen with those *Israelites*, to *Kadeshbarnea*, within eleuen dayes iourney of the land, and yet neuer sees it, neuer enioyes it, but is as farre off, as if he had sitten still in Egypt, and neuer stirred foot out of doore. Consider seriously with thy selfe how farre *Pharaoh*, *Saul*, *Iehu*, *Iudas*, *Ahab*, and others haue gone in humiliation, sorrow, desire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy selfe, and tell mee whether thou dost not come short of many of these, who neuer yet hadst the heart, vpon the threatning of the word, to relent and

and humble thy selfe with *Ahab*, to confesse thy sins and desire the praiers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practise many things with *Herod*, to be zealous against sinne with *Iehu*, to lose some part of thy goods with *Ananias*, to forsake the world, and all thy hopes there, and to follow poore Christ with *Judas*, *Demas*, and others, much lesse to venter thy life with *Alexander* the copper-smith in cleauing to the truth? may such as these be wicked reprobates, and yet wilt thou please thy selfe in a false conceit of thine owne happiness, who comcest farre further behind them then they do behind true Christians? For vnto one of this ranke, our Sauour saith, *Thou art not farre from the kingdome of heauen?* but to thee it cannot be said that thou art not far from *Iehu*, *Judas*, *Saul*, *Nicolas*, *Alexander*, and other such like *temporaries*, for they, some of them specially, had many notable graces, so that *Nicolas* was chosen Deacon by the Church, for that reuerend respect they had of his gifts. *Judas* was an Apostle, and could both pray and preach with great zeale; generally the common sort of them may be inwardly affected in prayer, conference, hearing the word, feele many good motions, taste of the powers of the life to come, feele some relish in the promises, tremble at the threatnings, reforme all outward corruptions of life, as we haue already shewed. And thou that makest thy selfe so sure of heauen art happily a despiser of the word and prayer, a senselesse blocke, that neuer feelest the least glimpse of any spirituall motion, a muddy worldling, that canst not raise vp thy spirit out of the mucke of the earth,

into the heauens, to conceiue any one pure or refined thought. Why then hast not thou the wit thus to thinke with thy selfe? What? those that are Saints and Angels in regard of me, are they yet deceiued in iudging themselues to be in state of saluation? how grosse then is my error, in being thus conceited of my selfe? If so me that haue iournyed in the wildernesse to *Kadeshbarnea* shall yet neuer enter into *Gods rest*, shall those that neuer left *Egypt*? Is the stony ground *reprobate* ground? and can the *high way* ground be good?

As long then as thou art cast behinde the *temporary*, thou art miserably deceiued, if thou thinkest well of thy selfe. So also art thou though thou hast attained vnto him, vnlesse withall thou oustrip him, attaining to that which no *Temporary*, as long as a *Temporary* either is or can bee. O thou wilt say whats that? *Ans* I haue already shewed it in the detection of the particular deceits of the *Temporary*, yet thus much may be added. The chiefe difference our Saviour in the Parable maketh betwixt the best of the other grounds, and the good, is this; that those only signified by the good ground, had *good* and *honest hearts*: for the *stony* and *thorny* hearers brought forth fruit, but they wanted this same *good* and *honest heart*, and in stead thereof, had either a stony or thorny: see then what it is wherein the true Christian excelleth the *Temporary*, namely, the *good* and *the honest heart*. The *honesty* of the heart is to be referred to the intents it hath in the doing of particular actions: so that is an honest heart which aimes at the right in that she doth: the goodnesse of the

Wherein the true Christian goes beyond the vnfound.
Luke 8. : 5.

the heart is to bee referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed; cleansed and purged of the former naughtinesse, and so indued with another kinde of nature, and disposition, whereby it hateth all sinne, and loueth, sauoureth, and affecteth things spirituall. Here then is that we must narrowly examine our selues by, if we will not be deceiued by our owne hearts, in iudging our selues to be Gods children, when we are not. *If any man saith Paul, be in Christ, he must become a new creature.* Hee must haue that same cleane heart of the Prophet created in him, and that same *right spirit* renewed in him. Hee must be renewed in the very spirit of his mind; in the most inward and subtile parts of the soule, as it were the quintessence of it. And this happily may also be the meaning of the Apostle, praying for the *Thessalonians*, that they might be *sanctified throughout in their soules, bodies and spirits*: by spirit vnderstanding the same thing that in the other place to the *Romans*, the best and choicest of both the parts, both soule and body. Here is the maine defect of the temporary. Though he may seeme to be renewed in his mind, yet not in the *spirit of his mind*: to be sanctified in soule and body, yet not in the *spirit* and *quintessence* of both. He reserues that for some sin or other, which is closely harbored, & nourished there. Like as the thornes haue as it were the best spirits of the ground, and doe drinke vp the very *creame* and *flower* therof, so that the fruit coms to nothing, being robbed of it nourishment by the thorns. Not but that there may be and are many secret corruptions in the

1 Cor 5 17.

Plal. 51. 10.
Eph. 4 23.

1 Thes. 5. 23.
opened.

Luke 8 7.
 κενον οφειλον
 αλ' αρα του.

Mar 4 8.
 αρα γαρ οντα,
 κ' αυγαθοντα.

truely regenerate : for euen the good ground may haue thornes: but yet these corruptions inroach not vpon the spirit of the soule ; thats referued for the grace and spirit of God; these thornes get not the fat of the soile ; the good corne feeds on that, the thornes do not grow vp together with, and so ascend and climbe vp aboue, and ouer-top the good fruit ; nay the good man plaies the *good husband*, and is euer and anon cutting vp those thornes, thereafter as he feeles them. Therefore it is said excellently of the good ground, that it bringeth forth fruit *increasing* and *ascending* ; which seems to be spoken in opposition to the *thorny* ground, of which it was said, that the thornes grew vp and ascended, namely, aboue the corne. But in the good ground, though there may be thornes, yet the corne ascends aboue the thornes, grace is superior to corruption, and keepees it vnder.

Let vs not then deceiue our selues with the temporary, for that we haue some feelings, some motions, some good affections of ioy, feare, sorrow, or such like, if there be but any one thorne, either of couetousnesse, as in *Iudas*, *Demas*, *Simon Magus* ; or of vaine glory and ambition, as in *Iehu*, *Agrippa*, or of any other naughty affection, it is enough to choake all grace, and starue all goodnesse; so that, as our Sauiour speaketh, we must needs become *unfruitfull*. The diuell can be content to let vs pray, preach heare, and doe all these things with some feeling and affection, and hereupon to iudge our selues to bee true Christians, as long as his interest in our hearts continues, as long as he may haue sure hold of vs, by
any

any one raising sin. For right well doth he know, whatsoeuer good we conceiue of our selues, we doe but deceiue our selues, we are still as it is said of *Simon Magus in the gall of bitternesse, and in the bond of iniquity*. It stands vs in hand therefore throughly to gage these deepe hearts, euen to the bottom, and to cry with *Danid, Try mee O Lord; prooue me whether there be any way of wickednesse in me*. If there be a thorne in thy foot, thou canst goe but haltingly, if any inordinate lust or desire be ingrafted into thy affections, though with *Agrippa* thou maist be much moved with the preaching of the word, yet with him thou art but an halfe and an halting Christian. Doth the loue of worldly honour, pompe, praise and profit preuaile in thee, then know (thou spirituall adulterer, or adulteresse) that *the loue of the world is enmity with God*, and that *in whom the loue of this world is, in him dwelleth not the loue of the father*. Neuer then blesse thy soule in any of thy good desires, or affections. *How canst thou beleue when thou seekest glory of man, and not of God?* saith our Saviour: neuer tell me that thou burnest in holy feelings, as long as thou burnest no otherwise, then the bush which burned, but consumed not; as long as the inward corruption of thy heart remains vnwasted, for all these burnings, thou maist burne in hell for euer. Rest not then in thy deceiueable feelings and flashings of ioy. Though these thy feelings, delires, and motions be good, and come not alwaies from *Satanicall* illusion, but otherwhile from the spirit of God, as the Scripture plainly teacheth; yet they are not sufficient. It is well indeede that thou art come further

Acts 8.

Psal. 139 23.

James 4. 4.

1 Iohn 2.

Iohn 5.

Exod. 2.

Heb 6. 4.

Mark: 10. 21.

Gal: 3. 4.

then the common sort of the world, who know not what these feelings meane, that being the stony, or thornie ground, thou art neerer to the nature of the good ground, then the high way ground: but what? because thou art come thus far in the way, wilt thou goe no further? doest thou therefore thinke thy selfe well enough? no: as our Sauior said to the yong man, so I say to thee, *One thing is yet wanting*: this same good and mortified heart. There lyes in thee some leanen of hypocrisie, that must needs be purged out; some roote of bitterness, that must needs be weeded vp; some thornes of couetousnesse, pride, vaine-glory, that must needs be cut downe. Loe, my brother, thou art come out of *Egypt*, thou hast gone a great way in the wilderness, thou art not now far from *Canaan*, thou art come euen to the very next borders: two or three strides more would set thee in the land it selfe. Wilt thou now foolishly mocke thy selfe to thinke thy selfe in *Canaan*, because thou art on Mount *Nebo*, within sight of it, and so goe no further? Wilt thou thus loose all thy other labour and trauaile? hast thou done so many things, *suffered so many things in vaine*? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou hast many goodly graces, and they make thee to shine as a goodly and beautifull temple of the Holy Ghost. Onely one thing is wanting; there is some errour in the foundation; I doubt me, it is sandy, thou must needs digge a little deeper: get a little more humilitie of spirit, and

and truth, and purity of heart, or else when a storme comes, all thy other labour about the building will be lost. I am the more earnest in this exhortation, because of those fearefull shipwrackes, which many ships richly laden with many precious Jewels of grace, haue suffered in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heed of it, as the very bane and poyson of all grace, and so the onely cause of those many deceits of the temporarie beleuer. Enter therefore into those darke closets of thy heart, take the *light of the word* in the one hand, and the *sword of the spirit* in the other: and whatsoeuer *Agagite* or *Amalekite* that light shall discover, kill, spare none with *Saul*, make hauocke of all, an vniuersall destruction: saue but one, and thou destroyest thy selfe. Whatsoeuer bee the outward flourishing show of thy graces, if some sinne lye couered vnder them at the core, it will poyson and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doth often in the regenerate? for, when corruption lyes at the hart, couered vnder many outward graces, then it eates vp and deuoures the nourishment which grace should receive from the heart, and so our graces become *leane staruelings*, and in time the thornes that at first lye hid, sprout forth, and ouer-grow the corne, and so unhappily dash those hopefull beginnings, which seemed to promise a very large and ample haruest. Contrarily, though a man haue many corruptions, and yet truth of grace lye secretly in the heart, it will by little and little eate out all those corruptions. We see then what it is we must

pecially labour for, if we would bee freed from that deceit of heart, wherewith the *Temporary* is beguiled, with whom the Diuell playeth, as the Cat doth with the Mouse. He lets them in some sort goe out of his hands, in that he giueth them leaue to do many things, and doth not hinder them in their ioy, and alacrity of spirit, or seruency of zeale, in which regard he is said to be cast out in the Gospell; but yet as the Cat wil haue the Mouse still within her reach, that if she offer to runne away, she may presently apprehend her, euen so doth the Diuell here: he is sure to haue thee within the reach of his pawe, as long as thy heart within is polluted with the loue of any one sinne: see then if thou canst deceiue this roaring Lyon, thus sporting with thee (as sometime wee see the poore Mouse doth the Cat) wholly escaping from him, by thrusting out that one sinne, that still possesseth and defileth thy heart, and instead thereof intertaining the word and spirit of God. Till thou dost this, thou art but in a damnable case, whatsoeuer thy flattering heart tels thee, thou must with *Dauid* refrain from *euery euill way*, before thou can bee the true childe of God, a true keeper of his word. *I haue refrained my secte* (that is, my affections) *from euery euill way*, that is, from the loue and delight thereof, *that I might keepe thy word*. And *James* tells thee, that onely that one sinne of an vngouerned tongue, is sufficient to discouer the falsenesse of thy religion, what euer be thy profession.

Psal. 119. 101.

James 1.

CHAP. XI.

Of the deceit of the heart in giving directions for our actions.

HAuing thus spoken of the first part of the deceitfulnesse of mans heart in iudging, namely, in iudging of *persons*; now wee come to the second in iudging of *actions*. And this is two-fold, in *fore-iudging*, in *after-iudging*. The iudgement of *advice*, and *direction* for the doing; and the iudgement of *censure*, and sometimes *correction* after the doing of the actions.

The deceits of the former kind are almost infinite. The booke would swell too much, and I should but weary my selfe and the Reader, largely to prosecute them all. Onely I will poynt at some of the chiefest heads: These deceits therefore for *direction* are either in regard of the *rules* for the gouernment of our actions, or of the *actions* themselves.

For the *rules*, our deceitfull hearts prescribe specially three deceitfull rules, to square our actions by. First, the light of *naturall wisdom*; which being so much degenerated from that at the first creation, and of a cleare shining lampe, become a stinking snuffe, who seeth not that this light is plaine darknes it self? *The wisdom of the fl. sh is enmitie to God.* Secondly, the *custome of the times* and examples of the multitude. As though the way of manners were like the way to great Market-townes, to bee knowne by the multitude of foot-steps, trampling and beating vpon,

The second
deceit in iudg-
ing of actions.

1 In direction.

1 For the rules

1 Light of nature.

Rom. 8. 7.
: Custome.

*Nemo dubita-
ret furere si
cum paucioribus
furerent; cum
sanitatis patro-
cinium est insa-
nientium turba.
Sen.*

3. Our owne
intention.

2. Sam. 6. 7.

Prou. 16. 25.

2. For the ac-
tions them-
selues.

1. Against the
whole Law.

1. Thoughts
free.

Rom. 7. 7.

on it? or as though men should be so silly as sheepe, to follow whether soeuer their companions leade them? for surely how many things are there done which would argue the doers either *sheepishly simple*, or *ragingly furious*, if they did them alone, or with fewe companions; whereas now the multitude of their companions in madnes, is the only prooffe they haue to prooue themselves in their right mindes.

Thirdly, our owne *intention* and meaning, that if it be good, then so is the action also; which the Scripture refuteth by the example of *Vezath*. These are crooked rules and blinde guides, which blinded and deceiue hearts chuse to themselves. But here that of *Salomon* is true. *There is a way that seemeth good in a mans owne eyes, but the issues thereof are the wayes of death.*

The deceit of the heart in iudging of the actions themselves is either against the whole law *in general*, or *in speciall* against either table. All which to name were endlesse. We will onely cull out some of the principall.

First, against the whole law I obserue three more speciall deceits.

1. That *thoughts are free*, that we shall not be accountable to God for them. *Paul* himselfe, though a learned *Pharisee*, yet was thus deceiued in iudging of thoughts, not consented to, which are forbidden in the tenth commandement, *I had not knowne* (saith he of himselfe in his *Pharisaisme*) *that lust had beene sinne, vnlesse the law had said, Thou shalt not lust.* But the grossenesse of this conceit may easily appeare: for what reason is there, that the *actour* of treason

treason should be punished; and the *first plotter* and *contriver* should scape? Now the first beginning and hatching of any sinne, is first in the thoughts of the heart: And if Kings will haue their seruants in their accounts, answer euen for pence, why may not God call vs to a reckoning, euen for our smallest debts? And if men punish words and deeds, because they see and know them, why then should not God punish our thoughts, which he knowes far better then any man can doe our outward actions? Wee must therefore make conscience of the idle rouings of our braines; our very thoughts and imaginations must stoupe, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very first rising of euill thoughts and motions in our hearts, *and sinne not*. But alas, many doe inuert the sentence, and in this kinde very boldly *sinne, and tremble not*.

Luk: 10. 17.

Psal: 4. 4.

2. That *words are but winde*: yea, but they are such a winde as shall blow thee violently into hell, and shall bee the bellowes to kindle, yea, the fuell to feede the flames of that vnquenchable fire. *For by thy words thou shalt be iustified, and by thy words thou shalt be condemned*, and for euery idle word must thou giue account to God at the last day, vnlesse *Christ* haue giuen account for it before. What a dotage is this, to thinke that our tongue, *our glory*, may bee made our shame; our greatest ornament, our foulest deformitie, our best, and yet withall one of our least members, *a world of wickednesse*?

2. Words
winde.

Mat: 12. 36. 37

3. That *the outward workes of the Law are sufficient*. That in the first table, it is enough to come to Church,

3. Outward
workes e-
nough.

Church, and to mumble ouer a few prayers in ones bed, &c. in the second enough to liue quietly and pay euery man his owne, and not to breake out into scandals. This deceit possessed the Pharisees, who in their interpretation of the Law, restrained the prohibitions of murder and adulterie to outward grosse murder and adulterie. So their *Phylacteries* were not so broad, but their expositions of the Law were as narrow. In the same error was he, that hearing the commaundements of the second table, rehearsed to him by our *Sauour*, answered, *All these haue I kept from my youth*: but wee must know that the Law in euery commaundement is spirituall, and binds the heart as well as the hand.

Against the first table these deceits.

Math. 19. 20.

3 Against eyther table.
The first.

Math 22. 38.

πᾶς θρησκείας
omnes religiones
recte incedere.

1. That the workes of the first table are inferior to the second: hence is that opinion, that it is easier to loue God then our neighbour. Hence also it is, that there is often seuerer discipline against drunkenesse, theft, blaspheming of great men, then against prophanation of the Sabaothis, blasphemous oaths, and other such like, as great breaches of the first table, as the named finnes are of the second. Whereas yet the *first and great commaundement is, Thou shalt loue the Lord thy God*. 2. That God may be worshipped according to our owne deuise, without the warrant of his owne word: hence that Atheisticall *omni-religion*, and that opinion that all religions do well, a man may be saued in any: hence those swarmes of *will-workes*, and worships, which naturally we preferre before those commanded by God. But shall the King set downe himselfe the rule of his owne

owne honor to be performed by his subiects, and not leaue it free to euery country clowne to doe as they list: and shall we, farre more vnable to set downe any fashions for Gods Religion, then the rudest rusticke is for a Kings ciuill worship, shall wee I say, take vpon vs to determine ought of our selues, in Gods worship? Men haue thought it a disparagement to them, when their seruants being commanded to doe something, haue done otherwise; not yet in contempt, but because they did see that other way which they tooke, to be better for their masters purpose, then that which was commanded them. *Craesus* caused his Mason to be whipped, for that being commaunded to send him the greater mast, he sent him the lesse, onely because he knew it to be fitter for the turne whereto he would vse it. Doe men thus stand vpon it? *foolish men*, will they haue their owne wayes followed, without giuing place to the better courses of their inferiours; and can God, whose *foolishnesse* is wiser then our best wisdom, can he take it well, that our folly should thus take heed to it selfe, presuming to checke, and correct his wisdom?

Against the second *Table* there are also many deceits; as, That euery man may be for himselfe, and make the most of his owne, and doe with his owne as he list; that the *officious* and *sporting* lie is nothing, whereas *Galat. 1. 10.* we must not speake trueth to please men, much lesse then lye: that it is the signe of a base mind to put vp an iniury, which yet the scripture termeth our *glory*, and an hundreth such like. But me thinks it is vnfauory raking in this dunghill, let vs there-

Gell. Noth. Ar-
tic. 1. 1. c. 13.

The second.

Prou. 9. 12.

therefore leaue this point, and come to the hearts iudgement of actions after they be done, and see how that also is deceitfull.

CHAP. XII.

The deceitfull iudgement of the heart in censuring our actions already done, and more specially the schists is vsed for excusing of sinfull actions.

1 In censures
of

1 Good 1.
condemning

2 Ouerpri-
zing them.

2 Euill, by

1 Iustifying
them
Iohn 16. 1.

*Felix scelus
virtus vocatur.
Tullius de di-
uin. l. 2.*

NOW it is deceitfull, not onely in the sentence it passeth vpon euill actions, but also vpon good.

1. For good actions, two wayes: first, by condemning the innocent, and accusing vs for them, as if we had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papists for eating an egge in Lent: secondly, by setting the good we haue done at so high a rate, making a great deale of nothing.

2. For euill actions, the iudgement of our hearts is deceitfull two wayes.

First, in iustifying the guilty, acquiting vs for them as if we had done well; as those our Sauiour speaketh of, that should iudge of the murder of the Apostles, as of good seruice performed to God. And this deceit is the stronger, if the sinne be happy in successe. Then vile wickednesse shall be graced with the name of vertue it selfe. *Dionysius* after his spoile of an Idols temple, finding the winds fauourable in his nauigations: loe, saith he, how the Gods approue of Sacrilege. Hee blessed himselfe in his supposed sacri-

sacriledge, because of the good successe that ensued. This was likely also to be *Ieroboams* deceit, that his Calues were not so euill, when he saw how the Prophet, which so thundred against them, was afterward slaine of a Lyon. This also was the deceit of those wiues in *Jeremy*, that iustified their idolatrous incensing to the *Lucene of Heauen*, by the plenty and peace then enioyned in regard of that scarcenesse which followed the leauing of that idolatry. Like as many of the *Israelites*, when they were brought into the desert, where was want of all things, in regard of that which was in *Egypt*, they preferred *Egypt*: as now many, blinded with the same deceit, prefer Popery in the same respect, before the Gospell. But for the deliuering of our selues from this deceit we must know, that we must iudge of the goodnesse of the *successe*, by the goodnesse of the *action*, not contrarily of the goodnesse of the *action*, by the goodnesse of the *successe*.

Neither is this deceit of iudging our sinfull actions lawfull and good, proper onely to the blinde worldlings, but incident also to those that haue some knowledge and sense of Religion, yea often to the truly godly themselves. *Dauid* cries out, who knoweth the errors of his wayes? How many secret sinnes haue the best, which they are so farte from accounting sinnes; that they beare themselves out in them, as iust and warrantable? Of this kinde was the *Poligamy* of the *Patriarchs*, whose liuing and dying in that sinne, without speciall repentance for it, isto be imputed to this deceitfulnesse of heart wee now speake of. And so no doubt is it still with vs, that many

1 King. 13. 22.

2 433.

Ierem. 44. 18.

Ps. 1. 9. 12.

Math. 1. 19.

1 Sam. 1. 14.

2 Excusing
them, by

many sinnes goe currant with vs, without the least checke, in regard of the generall sway of the times. But this deceit is farre more grieuous in some, who being something like true Christians, (but indeede are not) are often foully illuded by Sathan, So that as once *Ioseph* tooke the conception of the *holy Ghost* to be an adulterous seede; so these men contrarily take adulterous conceptions, that is some thoughts and affections which sprung from pride, and vaine glory, to be spirituall conceptions of the *holy Ghost*, and to come from zeale, and piety; and as once *Eli* & those mockers *Acts 2.* imputed the true worke of the *spirit* to *drunkenesse*, so these through the deceitfulnes of their hearts, father vpon the spirit certaine motions and actions, that are indeed the fruit of a certaine kind of *drunkenesse* and *giddinesse* of intoxicated minds.

The second thing wherein the iudgement of the heart touching our sinnes shewes it deceitfulnesse, is this; that if the action be so grosse, as that it cannot be excused in it selfe, yet to excuse it, as it was done by vs. That though it cannot excuse it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty and pardonable sinne. As the vniust steward in the Gospell for a hundred pounds set downe fifty, so deale we, nay farre worse, with our debts to God, that is, our sins. Talents are made farthings and farthings meere nothings. Great sinnes are made little sinnes. and little sinnes no sinnes. And here especially doth the cunning deceitfulnesse of the heart excell. It doth so straine and stretch it wits, euen as it were on

reuter

tenter-hookes for to finde out excuses, as it were fig-
leaves to couer our nakednesse, and thickets to lurke
in, if it might be, vnespied by God himselfe. This is
that deceit *David* meant, when he said, *Blessed is that
man in whose heart there is no guile*, namely, to minse
or mitigate the greivousnesse of his sinne, by the in-
uention of witty and colourable excuses and exte-
nuations. And this, as it may seeme, he spake out of
his owne experience, in that his greivous sin in the
matter of *Vriah*. For in this point the Scripture tax-
eth him for want of vprightnes of heart, and there-
fore also himselfe at length, in his repentance, ta-
king notice of it in himselfe, crieth out, *O Lord, thou
lovest the truth in the inward parts*, thereby implying,
that in that sinne hee had discovered much deceit,
and want of truth and vprightnesse; now, in what
more then in this, that he *sewed cushions vnder his el-
bowes*, that he might sleepe securely in his sinne, and
after he had *built the wall*, he *dawbed it with the vntem-
pered mortar* of his owne vaine and friuolous excu-
ses; as that a King had equall authoritie ouer all his
subiects, and therefore, since some must needs bee
exposed to more perill in the warres then others, he
might as well put *Vriah* to that hard lot, as another;
that as long as *Vriah* was not slaine with his owne
hands, but in the warres, hee was not guilty of his
death, and diuers such like inuentions. And who
shall not in some measure discern this deceit? how
busilie will our hearts lay about them to finde
some pretence or other for the lessening of our sins,
to make them seeme lesse odious and vgly then in-
deede they are? So that, though when wee come to

L

giue

Psal. 32. 2.

Psal. 51. 6.

Ezechus 3. 10.
11.

giue iudgement, wee cannot wholly free our selues, but mult needes giue in the verdict against our selues, yet we will doe it as fauourably, and with as great respect as may be. Like *Dauid*, that when hee could not but send his subiects against *Absalom*, yet willed them to haue special care of not hurting him. But when our deceitfull hearts would vrge vs to shew this fauour to our *Absalom*, to our darling sins, we should no more regard them, then *Ioab* did *Dauids* charge concerning *Absalom*, but with stomacke and courage runne them through with the two-edged sword of the spirit: and not, as vsually wee doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let vs see the particularities of these deceitfull excuses.

*Vitia nostra
quia amamus
defendimus, &
malimus excu-
sare illa quam
excitare. Sen.
Ep. 116.*

1 Corruption
of nature.

*Aristo: Eth.
lib. 3. cap. 5.
τὸς καὶ δὲ οὐκ
ἵπταται τὰ
ἐν τῇ φύσει.*

The first is, to plead the *corruption of nature*. O say some, when they are iustly chalenged, wee are but flesh & blood, borne in sin, our corrupt nature as a mightie streame carries vs away violently. We are but weake fraile men; no *Saints*, no *Angels*. These see not that this is so farre from lessening, that it rather aggrauateth their sinne. For as the *Philosopher* sayes of those that excuse their sinne by drunkennesse, that they deserue *double* punishment, first, for the drunkennesse, then for the sinne committed in and by their drunkennesse: so likewise is it here. We deserue double damnation, first for this corruption of our nature, and then for the fruites of it, in our actuall transgressions; because as the drunkard is the cause of his owne drunkennesse, so wee likewise of our owne corruption of nature, for God made vs holy and righteous, after his owne Image,
but

but we our selues in our first parents defiled & corrupted this holy nature. And therefore *Dauid* when in that *Penitentiall* Psalm, his repenting heart euen studied with it selfe, how to make his sinne out of measure sinfull, and to raise it vp to the highest degree of rebellion; he bringeth in the mention of his corrupt nature, as an amplification thereof, *In sinne was I conceived, and in iniquitie brought forth.* And lest it might be thought that he did cunningly alleadge it to lessen his sinne, he addeth, *thou knowest the truth,* no such deceitfull cloaking.

Psalm. 51. 5.

The *second cloake* are the *examples* of the faults of holy and godly men, especially those in the Scripture; as *Davids* adultery, *Peters* deniall, *Lots* incest, *Noahs* drunkennesse, &c. How many are there that vpon these examples doe beare and boulder themselves out in the same or the like sinnes? But what a strange deceit is this, that that which increaseth sin, should be vsed as a diminution thereof? for by how much the person that sinneth is greater, by so much also is the sinne it selfe. Adultery by *Davids* example was made so much the viler, by how much *Dauids* holines exceeded others. Againe, what a grosse delusion is this, that that which indeede is an argument of *fear*, should be made an argument of *boldnesse* in sinning? for who in his right minde would not reason thus with himselfe? Did *Dauid*, *Peter*, and other such worthies fall so dangerously, that had so excellent a measure of the spirit? oh then it standeth me in hand to looke to my selfe, whose feet are farre more feeble, and stand in far more slippery ground. Surely, if the Saints were aliue againe, and heere

2. Examples of the godly sinning.

Audiant qui non ceciderunt, ne cadant, qui ceciderunt, resurgant: non cadendi exemplum proponitur, sed resurgendi. Aug. in Psal. 51.

with vs on earth, as there would be diuers other matters of griefe vnto them, so I thinke nothing more, then to see the horrible abuse, as of their *vertues*, so of their *imperfections*: of their *vertues* when in that regard they are defiled by the superstitious Idolater: of their *infirmities* and *imperfections*, when for them they are made the patrons of hatefull and shamefull deformities, by the loose Libertine. As it would grieue them to see those *vertues*, the weaknesse whereof made them to fall down before God, in *humiliation*, to be raised vp to such an height, as to make others fall down to them in *adoration*: so also to see their sins which wrought *shame* in themselves, to *weake impudencie* in others. If *Dauid* had committed adultery, as thinking it no such great mater, because of the example of some *Prophets* before him, there had bin some more colour in his excuse: But *Dauid* fell only through his owne concupiscence, not vpon any patronage of holy mens examples. A Prophet with his words *rebuked* him for his sin: No Prophet with his deeds *fleshed* him in his sin: why dost thou loue in thy selfe that which *Dauid* hated in himselfe?

To conclude this point, the examples of holy men in things imitable, are compared by the *holy Ghost* to the *Israelites cloud*, that led them in the wildernes. But their vnwarrantable examples are like the black part of the cloud, which whosoever shall follow, with those Egyptians, together with them, he is like to be drowned in the sea of eternall destruction.

The third shift is their *Ignorance*, and want of learning. They say they are no Schollers nor book-learned: and therefore, howsoeuer these things they are

ac-

Ceciderat lapsu
cupiscens, non
patrocini san-
ctitatis. Corrop-
tus est per Pro-
phetā non lap-
sus est in Pro-
pheta. Hoc in te
amas quod Da-
uid in se odit?
Aug in Psal. 1.
Heb. 12. 1.

3. Ignorance.

★

accused of, would be scarce tollerable in others, yet in them they are very excusable. For the discouery of this deceit, we must vnderstand, that there is a two fold *ignorance*. A *plaine* and *simple* ignorance, and also a *wilfull* and *affected*. The *plaine* and *simple* ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy Princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods Court, who is far seuerer then any mortall wight, the plea of ignorance shal be heard? for as the *Princes* lawes are printed and published, & therefore may be known, vnlesse we be either carelesse or wilfull; so also are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore saue thee harmlesse. No, the seruant not knowing his Masters will must be beaten with some stripes, if he do it not, though not with so many as he, that knowing it, does it not. But yet if his ignorance bee the second kinde of ignorance, *wilfull* & *affected*, then he shall be beaten with as many if not more: for this kinde of ignorance increaseth the sinne rather then any whit lessens it. And here, as in the case of drunkennesse, double punishment is worthily deserued; because they doe willingly shut their owne eyes, that they might not see, and doe of set purpose nuzzle themselves in ignorance, though the light on euery side incompasseth them, thinking thereby to procure to themselves a libertie of sinning, without guiltinesse: but they are deceived. Here truely hath place that saying, *The ignorance of the truth can be no excuse to saue their condemnation, who had they had a will to seeke the truth, might easily haue had the skill to finde it.*

L 3

They

*Excusat à ten
to, sed non à
coto.*

Luk. 12. 47 48

*Auth. op. im-
perfect. in
Mat. hom. 44
Nec potest eis
esse excusatio
condemnationis in
ignorantia veri-
tatis, quibus sui
inueniendi fa-
cultas, si scisset
querendi vo-
luntas.*

1^a. 2^a q. 76.
ar. 4. Coniungit
quod in d^o q; quod
ignorantia d^o
recte & per se
sit voluntaria,
sicut cum aliquis
sua sponte no-
fest ut liberius
peccet. Et talis
ignorantia, vi-
angere volunta-
rium & pecca-
tū. Ex intemio-
ne voluntatis
ad peccandum
provenit, quod
aliquis vult
subire ignoran-
tia demonum
propter liberta-
tem peccandi.
4. Translation
vpon others.

Epist. 50. Ne-
scis se cecum,
subinde rogat,
pædagogum, ut
migraret. Aut
domū tenebro-
sam esse.

They double their guiltinesse, they twist the bonds of their iniquities stronger, and adde further weight to their sinne, when they thinke to make it lighter. To this purpose *Thomas the Schoole-man* speaketh very iudiciously, thus: *Sometimes it happeneth that ignorance is directly, and in it selfe voluntarie, as when one is willingly ignorant, that he might sinne the more freely. And such ignorance seemeth to increase our voluntarinesse; and so our sinne: for it proceedeth altogether from the intention of the will set vpon sinning, that a man will willingly suffer the damage of ignorance, to enjoy the freedome of sinning.*

CHAP. XIII.

Of the deceit of the heart in translating the sinne from our selues vpon some other cause.

THE fourth deceitfull trick in clearing our selues, when guilty, is that of *Translation*, when by laying the fault vpon some other cause, wee would altogether disburthen our selues thereof. Wherein the heart of man is so subtile, that if it can finde out any other thing or person, that in the least sort may seeme to be but the least piece of an occasion, that shall be sufficient to free it selfe of all maner of blame. *Harpast*, a blinde woman in *Seneca*, would not yet be perswaded that she was blind, but found fault with the house wherein she was, as being overdarke: so fareth it with vs in our spirituall blindnes, and other such like defects, hard is it if wee finde not out

out something that must ease vs of all the burthen of the blame.

As first of all, how vsuall is that translation vpon the flesh. O say the prophane, as of old in *Austens* time, so still when charged with their wickednesse; *not we, but the flesh*. We of our selues haue good wils to doe otherwise, wee like and approue of the best things, but the *flesh* ouer-masters vs, that as a violent streame carries vs away. And therefore wee trust we may say with *Paul*, *It is no more wee that doe it, but sinne that dwelleth vs*: but this is a grosse deceit.

For first, they should consider who *Paul* was that vsed these words, and of what sinnes; not *open* and *grosse*, from which euen his *Pharisaisme* was free, but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How shamefull then is it to bring that in defence of open scandals, which is spoken concerning priuie and secret infirmities.

Againe, none can say concerning their sins, that they are not theirs, but the *fleshes*, saue they, who besides the *flesh* haue the spirit encountering the *flesh*. But in these kinde of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the *spirit* and the *flesh*. For they are nothing but *flesh*, neither is there any thing in them but corruption. Therefore it is an idle speech for them to say, *not we but the flesh*, that is, *not we, but wee*. For what else are they but *flesh*, in vnderstanding, memory, will, affections, soule, and body, &c? But yet when they are to comit some sin, they feelee some resistance. True:

1. Vpon the flesh.

Muli concupiscunt carnalibus relictis committuntque facinorosa, & inmundicia tam ssum voluntarij, quas turpe se etiam dicere, & dicunt sibi ista verba apostoli, non ego, &c. Aug.

Phil. 3.

The difference of the combat in the vnregenerate from that which is in the regenerate.
Rom. 7. 22.

Iob. 15. 16.

but this resistance is not from the *minde renewed*, and so consenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightned*, to see the fearefull punishments that shall follow vpon the sinne. And hence it is that the combat in the regenerate is in the same faculties of the soule; betwixt the will and the will, the affections and affections; because as euery part of the soule is partly carnall, partly spirituall, so also the will and affections. Whence it comes to passe, that when the renewed part of the will carries vs to *good*, the vnregenerate part, that is, the *flesh* swayes vs to *euill*. But the combat in the vnregenerate is betwixt *diuers* faculties of the soule; as betwixt the vnderstanding and the will, betwixt the conscience and the affections: The will and affections of an vngodly man doe not hold backe, or make any resistance, when he is tempted to sinne: for they are wholly carnall, and haue not either the least hatred of the sinne forbidden, or loue of the Law forbidding it, and therefore they are set a gogge, and *drinke in iniquitie, as the fish doth water*: but only his conscience, inlightened by God to see the terror of the punishment, causeth a demurre to be made. *Herod* in his incest may feelee inwardly some obiections alleaged against it, but yet he loues his incest with all his hart, and in like manner hates the seuenth Commandement forbidding it, and wilhes with all his heart there were no such Commandement. Those obiections therefore are made, not by his will delighting in the Law, and so saying; *How can I doe this and sinne against God?* But by the *minde* terrified with the threat-

threatnings of the Law. The *voice of Davids* conflict with himselfe in his adultery was this, *I consent to the Law, that it is most holy and iust in forbidding adultery, and therefore I cannot wholly giue my assent to this adultery.* The voice of *Herods* strife in his incest is this, *I consent to the Law that it is true in threatening incest with the curse of God, and feele terror in the apprehension of it.* So that the opposition which the regenerate make against sinne, is from the apprehension of the goodnesse of the Commandement: the opposition of the vnregenerate, from the apprehension of the truth of the threatening: the former from *love*, the latter from *fear*.

Now though this bee sufficient to discover this deceit to those that will deale faithfully with themselves in the examination of their owne hearts: yet, for the further stopping of the mouth of iniquitie, that excellent speech of the *Apostle* is to be remembered, *The flesh lusteth against the spirit, and the spirit against the flesh and these are contrary one to the other, so that ye cannot doe the same things that ye would.* Where the flesh is resisted by the Spirit, it neuer wholly preuailes, but in spite of it teeth is broken of her will, it cannot doe that it would, but in these men the Flesh doth whatsoever it would; the action of sinne is as ready as the temptation; they lye, they lye, they wallow, and tumble themselves in their sinnes; they make a daily trade of their vncleanesse, prophannesse, worldlinesse: shall any man now perswade mee that the spirit is in them, struggling with the flesh? Certainly, if there were but the least dramme of the spirit to resist, the flesh should

Sed illud (bonu) placebat & vincebat, hoc (malum) libet & vincit. hat Aug confess. l. 8. c. 5.

Gal. 5. 17.

1 Cor 9. 27.
cleared.

should not sinne thus freely, without interruption: it should not alwaies hold the reynes, and sit at the helme. *I beate my body*, that is, I molest and vex the flesh, the *old Adam*, that is in mee; and marke what followes, *I bring it in subiection*. Where then the flesh alwaies flourisheth and triumpheth, and is neuer brought vnder, there neuer is any true resistance, there is no spirit, the aduersary that should trouble it.

Obiect. But it will be said, did not *David* in his adultery do that which his fleshly will would? *Ans.* No; not *wholly*, not *fully*. For first of all, by reason of the resistance of the spirit, he could not take that fulnesse of pleasure which a *venerious Epicure* would. Further, the flesh would haue had him slept securely, and gone on stoutly still in that sinne, and to haue done as much to others, as to *Bathsheba*, but because of the contradiction of the spirit gaine saying the flesh, hee could not so blesse his soule in his sin, hee could not lye tumbling in his mire, but was forced to rise vp, and wash himselfe in the waters of repentance. And wilt thou that after thy sitting downe to sinne, neuer risest againe vnlesse it bee as those Israelites, that *sate downe to eat and drinke, and rose vp to play*, that is, to the doing of some worse matter, wilt thou plead the combat of the flesh and the spirit? Excellently *S. Austen*. *The flesh lusteth against the spirit. If the spirit doe not also lust against the flesh, they commit adultery: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeede shrewdely assaulted, wholly vanquished I cannot.*

Exod 31. 6.
Caro concupiscit
aduersus spiri-
tum si non con-
cupiscet & ibi-
ri in contra car-
nē, fac adulteri-
um. Si autē spi-
ritus concupiscit
aduersus carnē,
luctum video,
victi non vi-
deo. In Euang.
sin loh ser 43.

Well

Well then, the *unregenerate* cannot excuse their sinnes by the flesh, because the flesh, and they being all one, in accusing the flesh, they accuse themselves. What then? may the regenerate? Neither: for whereas the *flesh* in them is only a *slave* and captiue, deadly wounded by God, at first conuersion, and daily awed by the contrarietie of the *spirit*, that they yet should be foyled by the *flesh*, that the *flesh* should so farre preuaile with them, as to bring forth the fruits of disobedience, this seemeth rather to adde, then any whit to diminish their sinne: for as for the wicked, they are nothing but *flesh*, they haue no aduersary to the flesh in themselves, that might buckle with it: but the godly they haue the *spirit*, which of it selfe as *Christ* sayes, is *prompt and ready*, but that wee by our sloath and negligence disable it. Therefore the Scripture vpon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to performe obedience; as *S. Iames*, hauing made mention of our new birth: *Of his owne will begat he vs by the word of truths*, thereupon inferreth, *Wherefore let euery man be swift to heare, slow to speake, &c.* And *S. Peter* hauing exhorted to loue one another, with a pure heart *feruently*, annexeth this reason, *Being borne anew, not of mortall seed, but immortall, &c.* Now it is shameful for a man that hath strength, & is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his regeneration hath indued with spirituall life and strength, whereby he might be able to strue against
and

Math. 16.

Iam. 1. 18. 19.

1. Pet. 1. 12. 23

1. Cor. 3. 3.

2. Vpon the
times.

and make his part good with the flesh, to suffer it to robbe him of any spirituall grace. Specially when as the flesh in them is as an vnderling, crushed & trod vnder their feete. What a shame is this for a man to be overcome by his base vassal, who was once already before overcome by himselfe? This therefore is matter of humiliation, and deeper aggrauation of our sinnes, that God hauing disarmed the *flesh*, and subiected it to vs, yet we by our fauouring of it, as the *Israelites* the *Canaanites*, haue nourished a snake in our owne bosomes and haue suffered it to grow to that head, that it should be readie to ouertop vs: Therefore the Apostle doth not extenuate but aggrauate the factions of the *Corinthians* by this, that these things came from the *flesh* in them, and were fruits of their *carnallitie*. Therefore hee saies by way of vpbraiding, *Yee are yet carnall*. Mans deceitfull heart would haue holpen the matter with this: alas! though wee be regenerate, yet wee are still also carnall in part, and the *flesh* will bee working: But the holy Ghost retorts it thus; as you are naturally carnall, so by your new birth, yee now are become spirituall: what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and liuely in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you are yet so carnall, the *flesh* still carries so strong a hand ouer you? that shifting then off the fault to the flesh is idle, whether in the wicked, or in the godly.

The *second translation* of sinne is vpon the *times*,
and

and places, where we liue, and the wickednes of men with whom wee conuerse. Because the times generally are so corrupt and euill, therefore wee thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. Pauls argument is cleane contrary, *Redeeming the time, because the daies be euill*. The badnesse of the times did not serue with S. Paul for a cloake to excuse our conformitie to the times, in wasting our time wickedly, as others doe; but as a spurre to excite vs to bee so much the more carefull of our selues, not to be swayed with the common streame, in the idle and prodigall expence of our time, but to rescue it out of the hands of sinfull vanities, and to spend it wholly for the good of our own soules. And good reason haue we to make this vse of the corruption of the times; for, if the aire be generally infectious, had we not neede to be so much the more strict in our diet, & carefull in the vse of wholesome preseruatiues? Surely the worse the times are, the nearer grow they to their end, and therefore so much the more apprehenſiue ought we to be of the occasions of good, because the *day*, in which onely wee can worke, is declining apace, and that fearefull *night* approacheth, wherein none can worke.

But yet, for all this, it is no lesse vsuall for men to vse this excuse in defence of their owne enormities now, then it hath beene heretofore. Seneca sheweth how in his time many would bee ready to plead thus for themselves, *I am not ambitious; but no man can liue otherwise in Rome. I am not prodigally sumptuous; but the city will put a man to great charges. It is not my fault that as yet I am not entred into a seiled course of life.*

Ephel 5. 16.

Non ego sum
ambitiosus: sed
nemo Roma al-
ter vivere po-
test; non ego
sumptuosus, se-
cundum ipsam
urbem impensas
exigit. Non est
meum vitium, &c.

Quid n-3 dec-
imus? non est
extrinsecus hoc
malum, intra-
mus est, in visce-
ribus ipsis ha-
ret.

Ignis non refert
quam magnus,
sed quo incidat.
nam etiam m-3
mum solida non
receptum; r-3
sus arida, &
corripit facili-
scintillam quod
sontet visus ad
incendium.
Sen. Epist. 18.

Phil. 4. 23.

Lot in perversa
civitate i-3
in monte pecca-
vit.

life. It is my youth and hot blood that doth this. But as he excellently addeth, *Why doe wee decieve our selves? This euill is not from without, from any extrinsecall cause, it is within vs; it stickes in our very bowels.* If we liued elsewhere, in other places, and companies, vnlesse our hearts within were changed, we should still be the same men. For, that it is not in the place, that we are thus and thus peruerterd, will appeare euidently, if we cast our eyes vpon others, that haue liued in as euill times and places, and yet like fishes, retayning their sweetnesse in the salt sea, like *Salamanders*, vnscorched in the fire. It matters not so much how great the fire bee which lighteth vpon a place, as of what qualitie the thing is whereon it lighteth: for euen a great deale of fire falling vpon hard and solide substances would not once kindle, and a little sparkle in dry, chippy, combustible matter hath quickly burnt vp all. So it skils not so much what the place be, as what the minde. Mindes well disposed, and carefully watching ouer themselves haue continued in the corruptest places without spot; as *Ioseph*, *Nehemiah*, *Daniel*, *Obadiah*, in the courts of *Pharaoh*, *Artaxerxes*, *Nebuchodonezer*, *Ahab*; and *S. Paul* makes mention of *Saints* in *Neroes* court, that monster of nature. Contrarily, the minde being secure, or otherwise ill disposed, the best places haue beene no priuiledges against sinne. Witnesse *Adam*, that sinned in *Paradise*; the *Deuill*, that fell in *Heauen*, in Gods own court. *Lo* falling in Gods court, and standing in *Neroes*. *Lo* continued chaste in filthy *Sodome*, and yet fell grieuously in the solitarie and retired *mountain*: vniustly then are places charged.

As

As vniustly, in the third place, are our *callings*, and the imployment of them; which, say many, are such, that they must needs neglect the kingdome of God in prayer, reading, meditation, sanctification of the Saboths; which if to do be sinne, not *they* but their *callings* must be called into question. But wee must know that no *calling* is a *calling away* from God, no *uocation* is an *auocation* from godlines: but as our *Sauour* speaks of the *Saboth*, so also may it be said of our *callings*: *Man was not made for calling, but callings for man*, that is, for his good, not for the hurt or hindrance of his soule. Certaine therefore it is that this is but a deceitfull excuse: for *Dauid* & *Daniel* taken vp with the many and waighty affaires of ciuill government (alas, what are thy occasions to theirs) they yet could finde leasure to pray thrise a day. And tell me, thou who thus pleadest the trouble some distractions of thy calling, do they so possesse thee that thou canst neither sleep, nor eate & drink; for all thy busineses, I dare say, thou dost not wholly deprive thy selfe of these necessary comforts. And art thou yet to learn, that these are not so necessary for the body, but the exercises of Gods seruice are as necessary euery way for the soule? Remember the examples of the woman of *Samaria*, leauing her pitcher at the well, & of the *Shepheards*, leauing their flocks for the bulnes of *Christ*; & learne by them that our *particular* callings must giue place to the *generall* calling of *Christianity*. And good reason, one kindnes deserues another. Our generall calling of *Christianity* is not so vniust, as to seize ordinarily vpon al the time of our *particular* callings: therefore *Christ* will rather rob his eies of sleep and

¶ V. on our
Calling. s.

Mat. 2. 17.

John 4. 28.
Luke 2. 15.

Mat. 14. 23.
Luke 6. 12.

and pray all night, then by praying all the day time, rob his *personall* calling of it due time : Why then should our *particular* callings be so vnkinde as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* and *euening*, not content with her owne so large allowance : like the rich man in *Nathans* parable, that stole from the poore man his one onely sheepe, hauing many of his own. It had beene more tollerable for the poore man to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *personall*, then contrarily : both because our *generall* calling hath not the *tithe* of that time which the *personall* hath, as also, because the workes of this calling are farre more worthy and excellent, as those which directly and immediately respect God himselfe. And yet thou wouldest not allow this for a iust excuse in him, that all the sixe dayes hath neglected his particular calling, that hee did attend all that while, Prayer, reading, Meditation. How then should thine owne neglect of Gods seruice vpon the *Sabboth*, and the *morning*s and *euening*s of other dayes be excused ? thinkest thou by the following of thy worldly occasions ? for as vnder preence of prayer & meditation wee may not become *Monkes*, & wholly giue ouer occasions in the world : so neither vnder preence of our worldly occasions, may we become prophane *Worldlings*, and wholly forsake the worship of God.

Others blame the *condition* of their *life*, O say they wee are poore men, that haue nothing to liue by, saue these hands. Can wee needy handicrafts-men,

or

or poore laboures be *Divines*? Yea, so much the rather, sayes *Chrysostome*, may you practise true *diuinitie*. When wrath, enuy, and other such like corruptions should be curbed, doth pouertie then let thee? or are riches able to master and mortifie such affections? Doth pouertie hinder thee from being humble, sober, temperate, watchfull in praier? or is it not rather a great furtherance to thee in all these? Doth not pouertie serue to tame and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practise thereof? Thou wilt say liberalitie: yea, but euen this vertue also, saith that Father, hath shined more brightly by reason of pouertie. The poore widowes two mites were a better almes, then all the rest of the richer sort. See then how thou slanderest thy pouertie, the Mistresse of so many vertues. Remember *S. Paul* a poore *tent-maker*, and yet no lesse holy in his *shop* among his *tents*, then in his *studie* among his *Bookes* and *Parchments*: and by his example learne how thy shop may be vsed, euen as an Oratorie, or place of greatest deuotion. Neuer tell me thy handie labours abstract thy minde from heauenly meditations. *Paul* a *tent-maker*, working with his hands, could yet say, *Our conuersation is in heauen*. Neuer complaine of the pinches of pouertie, that they lay thee open to the Devils temptations. Who euer richer then *Adam* in *Paradise*? Who euer poorer then *Iob* on the *Dung-hill*? yet in *Paradise* *Sathan* foyled *Adam*, on the *Dung-hill*, *Iob* foyled *Sathan*.

Well, if the fault be onely in pouertie, and not in thine owne corruption, then giue thee a more libe-

M

rall

Ποῦς δὲ αὐτῶν
μας ἡμεῖς
τοῦ αὐτοῦ τοῦ
ἐκείνου τοῦ
Χρυσοστόμου.
22. καὶ πρὸς Αὐτ.

Acts 18. 3.

2 Tim. 4. 13.

Ὁς ἐν μυστηρίῳ
τοῦ ἑσπέρου
ἐκείνου
καὶ τοῦ
Phil. 3. 20.

all portion of these outward things, and wee shall see thee mend presently. And so happily thou perswadest thy selfe. But how *deceitfully*, the miserable experience of others may teach thee, who, of poore becoming rich, haue withall, of nought become worse.

In the fift place yee shall heare some transferring the fault vpon the *outward occasions*, whereby they were enticed to sinne; not considering, that the outward objects themselves are dumbe, and say nothing, and that it is onely their owne corruption that entiseth them. For they that haue *made a covenant with their eyes*, as *Iob* did, they can looke vpon the wine when it *sprinkleth in the glasse*, and not *inordinately long* to drinke: they can behold sayre and beautifull women, and yet not *inemperately lust* after them. They that haue put the *knife* of mortification to their *throats*, can sit at a Rulers table swimming with all manner of dainties, and yet not exceede the bounds of sobrietie. What? must the *table* be accused? no, thine owne *appetite*; *Thrust* (saith *Salomon*) *thy knife*, not into the table, but into thine own *throat*. So, must *women* be taken away? no, but thine owne *eye*, that is, the corruption in thine eye, saith our Saviour. This causeth thee to offend. *Chrysostome* hauing said, *the beautie of a woman is a great snare*, presently corrects himselfe, *nay rather*, saith he, *not a womans beauty, but a mans lusting looke*. Let vs not accuse the things, but our selves; let vs not say, let there be no women, but let there be no adulterie, and fornication: neither let vs say, let there not be a belly; but, let there be no gluttonie, &c.

5. Vpon outward occasions.

Γελῶν δὲ τὸ
ἀπὸ τοῦ τα
ῦτις, ἀλλὰ μὴ
αὐτὸν ὁ δὲ ἑξ-
τεν ὅτι τὸ ὑπὸ
τῆς τοῦ τῶν.
Arist. Eth. 3.
Iob. 31.

Pro. 23. 2.

Math. 18. 9.

Ad pop. Rom.
Rom. 15.

Sixthly. Many there are that father their finnes vpon the *Diuell*. It may bee indeede the *Diuell* was the father begetting, but for all that, their *owne naughtie hearts* might well enough bee the *mothers conceiuing*, and bringing them foorth. And what could that father haue done without this mother? The *Diuell* cannot preuaile against vs, but by the helpe of our owne corruption. Hee might strike fire long enough ere there would bee any burning, did not wee finde him tinder. Therefore *S. Iames* sayes, *Euery man when hee is tempted, is entised and drawne away by his owne concupiscence*, though yet the *Diuell* haue a hand, and that no small one, in tempting of vs; yet because he doth onely allure vs, and lay baits for vs, but not *constraine* vs, he hath only a *perswading sleight*, not an *inforcing might*, he cannot make vs sinne against our wills, because our owne concupiscence carryeth the chiefeſt ſtroke, therefore he ſo ſpeaketh, *Euery man is tempted*, not by the *Diuell*, but by his owne concupiscence. And therefore, howſoeuer the ſame *Sathan* that tempted *Dauid* to number the people, had his finger alſo, in all likelihood in that matter of *Vriah*, yet *Dauid* accuſeth not *Sathan*, but his owne corruption, *In ſinne I was conceived*. But let vs heare what *S. Auſten* ſaith to ſuch, as thus excuſe themſelues: If *Sathan*, ſaith hee, onely ſpake, and God held his peace, then mightſt thou haue ſome matter of excuſe. But now thine eares are ſet in the miſt betwixt Gods admonitions on the one ſide, and *Sathans* ſuggeſtions on the other ſide; why doe they incline themſelues to theſe and turne away from thoſe. *Sathan* ceaſeth

6 Vpon the
Diuell.

Iames 1.14.

*Auſtini ſu-
dendi, non po-
tentiam co-
di habet. Aug.
in Pfal. 91.*

*Si Satanas lo-
queretur & ta-
ceret Deus, ha-
beres unde te
excuſares. Mo-
do aures tuae
poſita ſunt in-
teruentem
Deum, & ſug-
gerentem Sa-
tanam, quare
huc ſteſtantur,
hinc auertuntur?
non ceſſat
Satanas ſua-
dere mali, ſed
nec ceſſat Deus
admonere boni.*

Si aliquid persuadente Satana mali feceris, dimitte Satanā, accusate te, ut accusatione tua Dei veniam mereare. Expectas illum accusare qui non habet veniam? te accusas, & accipis indulgentiam.

7. Vpon Constellations

In Psal. 31. & 140. Mathematicus tibi fabulas laqueorum tuorum vendit, ut non vel gravitatem compares mortem. E mis enim mortem a mathematico precor, qui contemnit vitam a Christo gratis, Mars ergo homicida, non tu; & Venus adultera, non tu: vide ne pro Marte & Venere tu damneris.

Nonne arripit, verberat & dat disciplinā indomito suā? Responsideat illi Proci potest, Venerē eade.

8 Vpon God James 1. 23.

not to perswade that which is euill: but neither doth God cease to aduise vs that which is good. If by the perswasion of Sathan thou hast done any euill, let Sathan go, accuse thy selfe; that thou maist by this accusing of thy selfe obtaine Gods pardon. Desirest thou to accuse him that can haue no pardon? accuse thy selfe, and thou shalt forthwith be pardoned.

Seauenthly. Others there are that flye vp into the heauen, and there flye vpon the *Starres* and *constellations*. Such, *Austen* complayned of, that, giuing eare to the deceits of the *Astrologians*, bought death of them with their money, dearly, meane time condemning life, offered them by *Christ*, freely. The vsurall plea of these men was, in their adulteries, to accuse *Venus*; in their murthers, *Mars*. Belike then (saith *Austen*, very sweetly scoffing at them) *Venus is the adulteresse, not thou; Mars the murderer, not thou.* But take thou heede least thou thy selfe bee damned instead of Mars and Venus. *If the Astrologian himselfe should take his owne Wife in wanton behauiour with other men, will hee not discipline her and correct her for it? let her then see if she can tell him that Venus is to bee beaten, and not she?*

Eightly. Others yet, being more audacious, ascend higher, and goe beyond the *Starres*, euen to God himselfe to charge him with their sinnes. Thus did *Adam*, when hee said in defence of his owne eating, *the woman thou gauest me, she gaue me it*; closely taxing God himselfe: as if hee should haue said, vnlesse thou hadst giuen mee this companion I had not eaten. *S. James* seemes to ayme at these, when he saith; *Let no man when he is tempeed, say he is tempeed*

of

of God. God, that hateth, forbiddeth, threatneth, punisheth sinne, can hee possibly tempt vnto sinne? yea, but thou sayest hee decreed my sinne; for nothing comes to passe, without his will. The *second* causes mouenot, vnlesse they bee mooued by the *first*. *I answer.* The *first* cause is not the cause of the *error* that is in the motion of the *second*, though it be the cause of the *motion*. As in the wheelles of a Clocke, the principall wheele, with its motion, turnes about the lower, yet if there be any error in the motion of the lower, it is no cause at all thereof. Now, sinne is not properly any *motion*, but an *error* in the motion of thy heart. Gods will being the first cause, is the cause of thy hearts motion, *for in him we liue, moue, and haue our being*; but if there be any sinne, any error in the motion, thine owne will is the cause thereof. For all that God hath to doe about it, is his *voluntarie permission*, whereby hee, withdrawing his grace from thee, leaueth thee to thy selfe, as not being bound vnto thee. Hee doth not vrge thee, or presse thee vnto sinne. Hee doth not infuse, or instill into thy minde any wicked motions, as doth *Sathan*. Hee onely setteth the baite, or the net, and doth not restrainethy concupiscence from carrying thee to it: for he owes thee no such seruice: but he doth not take poles, as *Sathan* doth, and drive thee violently into the net. And yet if *Sathans temptation* could not excuse *Adam*, how much lesse then *Gods desertion*?

The last translation which now I will speake of, is vpon our *brethren*, whom if, in any sort, wee can draw into the society of the same sinne with our

Act 17.

9. Vpon our
bre. hren; their

selues, we thinke presently our selues sufficiently discharged. Now we lay the fault vpon our brethren diuers wayes.

1 Importunity of persua-
sion or intreaty.

1 Vpon their *counsell, perswasion*, or *intreatie*, specially if importunate. Thus we shall heare many say, such a one he perswaded mee, hee gaue me ill counsell, he importuned me, and would neuer giue ouer till I had yeelded. This is rise in theeues mouthes, going to execution: O if it had not beene for such anone, I had neuer come to this. I may thanke him. Nay, thou mayst thanke thine owne naughty heart, so fit a prey for euill counsell. Thus *Adam*, in the beginning, layd the fault vpon his wife, and the vpon the Serpent. Whereas indeede it was not so much the Serpents words, as her owne eares, so greedily bibbing in the poyson of his words, which she should haue blamed. *Aaron* also was cunning in this kinde of *translation*, when being challenged by *Moses* for his sinne in making the golden calfe, he put it off to the people, *Thou knowest this people is set vpon mischiese, and they said vnto mee, Make vs gods*. Thus *Aaron* thought hee had ridde his hands of this sinne; but the Scripture sets it faster on him, then that euer such shifts should take it off, *Aaron made them naked*. Heere also was *Pilates* deceit in walshing his hands, thinking all the blame stucke in the *high Priests* and the rest of the *Jewes*, that so vrged him with their clamorous importunitie. *Saul* likewise had this excuse ready at his fingers ends, *the people haue spared, &c.* And when yet *Samuel* againe vrged him; *wherefore hast thou not obeyed the voyce of the Lord?* hee still held him close

Exod. 32. 22.

1 Sam. 15. 15.
verse 19.

close to this defence, yea, saith he, *I haue obeyed, but the people tooke, &c.* till the second reply of Samuell wrung from him this holde, and made him say, *I haue sinned, I haue transgressed the Commandement of the Lord, because I feared the people, and obeyed their voyce.*

Verse. 10.

2 Vpon the *commandement*, or *example* of our Superiours. Thus Children, if they were commanded doing of euill by their *parents*; *seruants*, if by their *Masters*; *subiects*, if by their *Magistrates*, thinke themselves sufficiently excused. If there be sinne in that they haue done, they thinke the commander shall answere to God for it. Thou wittall, would this be a good answere before an earthly Magistrate in case of *treason*, *felonie*, yea, or a farre lesse matter, to say, Sir, my Master commanded me? Or hast thou here so much wit to saue thy selfe from the danger of mans Law, as not to venture vpon thy superiours commandement? and hast thou so little wit, as to thinke Gods Lawes are lesse seuerer then mans, that this answere, my Father, my Husband, my Master, my Magistrate commanded mee, may serue thy turne before Gods tribunall? darest thou not steale for all thy Masters commandement, for feare of the *gallowes*? and yet, because of thy Masters commandement, wilt thou dare to prophane the Sabbath, without all feare of *hell*? thou thinkest that the command of that authoritie which is ouer thee, will lessen thy sinne. Nay, rather it will aggravate it. For if thou diddest sinne of thy selfe, without the command of man, then thou diddest simply reiect Gods commandement: Now thou

2 Commandement or example.

1. Cor. 10. 3.
cleared.

Iun. paral. l. 2.
par. 27 Quam
frigida & ieiuna
sit eorum d-
sensio, qui exem-
plo & c. potenti-
orum se tutos
putant si in ma-
lificia consensi-
rint, aut ruc-
runt prater of-
ficium suum.

reiectest it with a farre greater *disgrace* and *disparage-ment* to God. For besides reiecting the onely wise God, thou preferrest before him base and foolish man. And so by this meanes thy sinne is doubled. For first thou sinnest in neglecting Gods word, and secondly, in regarding mans before it. The authoritie then of our Superiours commandement, or example, will little stead vs when God shall come to scanne our sinne. The *Apostle* dehorting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the *Israelites* for this sinne, three & twenty thousand of them fell in one day. Now *Moses* mentions foure and twenty thousand, whereof one thousand were the chiefe *Princes* of the people, the other three & twenty were those of the inferiour sort, who fell into this sinne provoked by the instigation and example of their *Princes*. What thinke wee should be the reason that the *Apostle* should rather insist in the *speciall* punishment of the *people*, then in the common and *general* punishment both of *Princes* and *People* together? Some of the learned say, that the *Apostle* would hereby teach the *Corinthians* the sillinesse and weakenesse of this excuse: whereby men vse to defend those sinnes wherunto they were swayed by the force of their *Gouernors* authoritie and example. For though this three and twenty thousand of the people had their *Princes* example, euen a whole thousand of them going before, and drawing them after, yet they were drawne by them, as well into the same punishment, the same destruction, as the same sinne.

3. Vpon the *prouocations* of others, who iniurie, grieue, and exasperate vs either by word or deede. As in chafing and swearing it is vsuall, why what should one doe, when he is thus abused? such dealing as this would anger a very *Saint*. So saith the quarrellous and contentious man, if it were not for my ill neighbours I should liue more quietlie and peaceably. True; if it were not for one ill neighbour of thine, that is, an euill and naughtie heart, full of gall and bitternesse. *Whence*, saith *James*, notably meeting with this deceit, *are strifes and contentions*? O, sayes the deceitfull heart of the wrangler, not from mee, but from such and such as prouoke mee by their iniuries. No, saith *James*, they are from the *lusts that fight in your members*. Thou hast a troublesome heart distempered with many inordinate passions, and that is the cause of thy rage and fury. For many men haue receiued farre greater iniuries with farre lesse adoe. If the Sea should ascribe her raging to the Windes, it might easily bee conuincd, because the same windes blow vpon the Riuers, and yet they are quier. The reason then is not in the windes, but the vastnesse that is in the sea it selfe, which the little riuers wanting, are not disquieted in like manner with the windes. If thy heart were not so vast and great as it is, it would be nothing so turbulent nor boysterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glasse, and iogge it as much as you will; still it retaineth it clearenesse and puritie: but let such water wherein there is mudde at the bottome, be stirred

3. Prouocations.

James. 4. 1.

Chryl. ad Pop.
Antioch. homi:
22. ἀτίλατι
σὺ πρὸς ἐσάυ;
ἐκ ἡθελήσεν εἰς
ψυχῇ, ἐλὼν
εἰς χεῖματι,
αὐτὸς δὲ σμεῖναι
κακίης εἰς ψυ
χῇ αὐτῶν
ἐδύναται, &c.

red, and presently it will be faculent, corrupt, and obscure. It is the mudde, and mire of thy corrupt affections that makes thy heart so troublesome, when it is stirred with iniuries. A heart free from this mudde would be free from distemper, though neuer so much tossed and shaken. Then againe, what sence is there in this, that because men prouoke *thee*, therefore thou must prouoke *God*? What if men anger thee, hast thou no bodie to wreake thy anger vpon but *God*? Wouldest thou excuse thy Seruant, if, being angred and vexed by some of his fellow-seruants, hee should ease his stomacke vpon thy selfe? And further, what reason is there in this, that, because men hurt thee in thy bodie, goods or name, thou must therefore wound thy selfe in thy soule and conscience; which thou dost, when, vpon occasion of these iniuries, thou boylest in choler, and swellst in malice against him that wronged thee? What a folly were this, if, being hurt in the hand, wee should goe about to helpe our selues, by dashing out our braines against the walls? Our brother hurteth vs in our estate: This brings no losse to our soule: But when our reuengefull affections are vp, they bring hurt to our soule, euen the guilt of sinne, in transgressing Gods Commandements. Neuer then harpe so much vpon this, *hee hath wronged me thus and thus*. Foole, none wrongs thee but thy selfe. *He hath taken away this and that*. Foole, thou takest the best thing from thy selfe. Thou talkest of that which *man taketh* from thee; but consider withall what *God hath giuen* thee, euen in this his taking away. Man hath taken away some

temporall commoditie. God giueth thee an occasion of increaling thy *spirituall commodities*, in shewing of true patience, humilitie, meekenesse, and such like graces. This which God now giueth is farre aboute that which *man taketh* from thee. And yet, wise man that thou art, because man takes from thee the *lesse*, therefore thou thinkest thou maiest take from thy selfe the *greater*. It is grosse deceit then to excuse our sinnes, manifest wrongs to God, and our own souls, by the wrongs that others doe vs. That blasphemers in the law had this excuse, that it was in *hente*, being prouoked by the contention of that other party. Yet for all that God would haue him stoned to death. So *Moses* transgression at the waters of *Meribah*, was occasioned by the vntowardnesse and rebellion of the *Israelites*, yet this could not excuse him before God, but for all that hee must be debarred from entring into *Canan*.

4 Vpon the *discouragements*, and *hindrances* wee receiue from others, as it were rnbbes to vs in the way of godlinesse. O say some, concerning the performance of good duties; if we might be countenanced by authoritie, holpen by our Ministers, set forward and heartened by those with whom, and of whom wee liue, oh then how zealous should wee be? but because we haue so many pinches, and pulbackes this way, wee thinke our coldnesse, and backwardnesse in religion not so liable to censure. Thus many people impute their not profiting, to their Minister, and the manner of his teaching. And if they had such a Minister, oh how should they thrue then? But as he in *Seneca* hauing a thorne in his

Leuit. 24. 10.
14.

Psal. 10. 32.
33.

4 Discouragements.

De tranquill.
animi.

his foote complaind of the roughnesse of the way, that that was the cause of his limping, so these, ha-
 uing thornes in their owne hearts, which make the
 word vnfruitfull, complaine of the thornes in their
 Ministers tongues, and make this to be the cause of
 their so slow proceedings. Contrarily, many Mi-
 nisters they blame their people, and thinke that if
 their hearers would giue them such incourage-
 ments, in regard of countenance, maintenance,
 desire to learne, &c. as some other people doe their
 Ministers, they should then performe the worke of
 the Lord more carefully, and comfortably, then
 now they doe. But the truth is, the cause principal-
 ly is in our owne corruption, which being not re-
 formed, no incouragements to godlinesse will
 much further vs, but being once redressed, no dis-
 couragements can much hinder vs. Therefore, if a
 good, and throughly mortified Christian should
 liue vnder one of *Ieroboams* Priests, or with baniish-
 ed *Dauid* in a *dry desert*, where there were no water,
 yet he would thrue in the power of godlinesse; on
 the other side, an vnfound Christian, though hee
 liued vnder *Christs* owne ministry, as did *Iudas*, yet
 hee would come to nothing. So a good Prophet, as
Moses, *Jeremie*, and others, though yoked with neuer
 so crooked a people, would yet thence take occasi-
 on of prouoking their owne zeale. An euill one,
 though hee liued among the violent ones, that *take*
the kingdome of heauen by force, would yet bee cold
 and carelesse. Let vs not then deceiue our selues, to
 lay our owne fault vpon the want of meanes, and
 so indeede vpon God himselfe. For that wee haue
 not

Psal. 63. 1.

Matt. 11. 12.

not those meanes we so much seeme to desire, and in the hauing whereof wee promise our selues such great matters of our selues : whence is it but from God that hath denied those meanes vnto vs? O if we liued vnder such a mans ministry, if wee enioyed the daily company of such and such Christians, how should wee prosper then? Why? but God hath not so disposed that wee should. If there were such necessitie of, and efficacy in those meanes as we thinke, he would not with-hold them. Thinke we not that God is in stead of all meanes to his, abundantly supplying them with the presence of his spirit; who as hee was a *little sanctuary* to his people, when they were disperfed among the heathen, so likewise still to vs now a little Ministry, a little Colledge of Christians, when his prouidence hath deprived vs of these meanes? But loe, an euident conuiction of our deceitfulnesse of heart. For when wee haue those very selfe-same helpes, by the want whereof we excused our selues, yet our former dulnesse and deadnesse still sticketh by vs, we are the same men that before. And of the deceitfull excuse of Translation so much.

Ezek. 11. 16.

CHAP. XIII.

Of two other deceitfull excuses of sinne, and the use of the whole.

5. Custome

THE *fift* deceitfull excuse is that of *Custome*:
 -O say some, when they are rebuked for their swearing, idle, and vaine formes of speech, and such like sinnes, *Truely wee meant no hurt, it is onely a custome wee haue got, and cannot now easily leaue.* What wretched madnesse is this, that because wee are come to the very height of sinne, (for what else is custome in sinne?) wee should therefore thinke our selues priuiledged to sinne; that custome in sinne, then which nothing increaseth sinne more, should be vsed as an extenuation thereof? The *Apostle Peter*, when hee would dissuade vs from the misspending of our time in sin and vanitie, though he could vse no better argument then this; that heretofore it hath beene our custome of a long time so to doe:
Hence forward (saith hee) line (as much time as remayneth in the flesh) not after the lusts of men, but after the will of God. Why? for, *it is sufficient for vs that wee haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, &c.* Loe, how hee aggravates their former sinnes, and so perswades them to desist, because they had so long accustomed themselves thereto. Dost thou then make a *but* of thy Custome? *Oh sir, it is but a custome.* Why, what canst thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne heavy

1. Pet. 4 2-3.

heavy enough to crush thee down into hel: but now when thou tellest me it is thy daily custome; that thy tongue is traded in this wickednes; how now? hast thou not mended the matter fairely? for shame then away with this so witleffe, gracelesse, & shamelesse an excuse. Would a theefe or a murtherer being arraigned at the barre, be so simple as to alledge in their defence, that it hath beene their vse and custome of a long time to play such reakes? would not the Iudge so much the sooner send them to the gallowes? If the plea of custome be so weake for the defence of these sins before man, why then, as *Chrysostome* reasons, should it not bee as sufficient for the maintenance of swearing before Gods Tribunall? Though it had beene the Antiochians custome to wash them in the bathes, yet the King forbidding them, they all left for feare of his displeasure. Whereupon *Chrysostome* conuinceth them of deceitfulness in the vse of this excuse, in pleading the *tyranny* of custome: *Loe*, saith hee, *you may see that where feare is, there our wonted custome is left presently: feare easlie ouermasters custome, though it bee neuer so ancient and necessarie.* It is not then our custome, but our want of Gods feare, which is the cause of our swearing. The same Father in another place, maketh mention of one, who had got an *ilfaunored fashion* of mouing his right shoulder when he went, which yet hee corrected by laying a sword ouer it, in such manner, that it should be in danger of cutting, if so it moued. And so, by feare of incision, hee taught his shoulder better manners and motions. Doe thou, who pretendest the custome of thy tong in swearing, the same

to

ὁ δὲ ἰσοπε-
δοῦται ἡ ἀπολο-
γία, ἢ διὰ τῆς
συνηθείας; δια-
τί οὐ καλῶς οὐκ
ἔστι καθήκον
τοῦ ἡθελῶν,
καὶ ἀπαλλὰ τῆς
τῆς κολατίας
διὰ τὸ ὁρῶν
αὐτὸ καὶ ἐπι-
χρῶν. Hom.
19. ad pop. Ant.
Hom. 14. ad
pop. Antioch.
ὁ δὲ οὐκ ἐν δυν-
αμὶς ἀκόλας
λυσιτελεῖ συνη-
θεία καὶ σφί-
στα χρόνιά τις
ἡγεῖται ἀντιχρῆ-
μα. Hom. 7. ad pop.
Ant. ὁ πάντως
ἀλόγος συνη-
θείας ὥστε τὸ
φίσειν τὴν τοῦ
πνεύματος τὸ
μέλος ἀσχετῶς
κατεμάχεται.

6. Subeill distinctions.

to thy *tongue* that hee to his *shoulder*, and in stead of his sword, vse the sword of Gods word, and Gods iudgements threatned against this sinne, and thou shalt easily get ridde of this thy euill custome. For let men say what they will, it is nothing but their owne bad hearts, voyd of all feare of God, and his iudgements, together with their sloath and negligence in not struing against their euill customes, that makes them such slaues vnto them.

The last refuge is to helpe out the matter with some *distinctions* and *pretences* of false ends, or any such like quirks. This is the tale-bearers iustification of himselfe; I doe it not to discredit him, but onely in loue and good will. So the wearer of long hayre, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme. So the good companions, as they call them, that conuerse familiarly with notorious wicked persons; We doe it onely for honest refreshment, and to winne them by kindnes, as *Christ* conuerled with the *Publicans*, and sinners. So those *Corinthians* that were present at the Idols feasts; We doe it not in honour of the Idoll, but only to gratifie our friends in a thing indifferent, the eating of meates. Thus the Papists for their adoration of the creatures, say, they performe onely *seruice*, but not *worship*, which is due to *God* only. The man of vindiictiue spirit can distinguish betwixt *forgiuing* and *forgetting*, and tell you he hath forgiuen his enemy, though he hath not forgotten the wrong he hath done him. *Bradford* in one of his Epistles makes mention of one that excused subscription to the Popish articles, being qualified with this limitation

on, so farre forth as they were not against the word of God, being indeede all quite contrarie thereto. And in this manner hee moued *Bedford* and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giuing of their daughters in marriage to the Beniamites. For when the women of *Iabesh Gilead* did not suffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their owne virgins that should come forth to daunce in *Shiloh*. Why? but was not this against their oath? yes, but marke what a fine quirke they found out to elude their oath, and so to qualifie the matter; namely, that they did not giue them their daughters, but the Beniamites took them away. Not much vnlike are those shifts to coulsen the good lawes and oathes against buying of places with money, as the laying of wagers before hand with those of whom they are to be had, that wee shall not haue such or such a place. Such also was the deceit of those who hauing made truce with their aduersaries for certaine dayes, did yet during the truce make incursion vpon them in the night, & then defended it; because their truce was onely for dayes not nights. To this head also we may referre that excuse of our Trauailers, who excuse their kissing of the Popes toe, because they doe that honour to him onely as a temporall Prince, and not as Pope. But these men are not so happy in their inuentions to saue their consciences, as was once one to saue his honour; who grudging the Persian King that honour of falling downe before him, and yet not

Iudg. 21.

N

knowing

knowing how to auoide it, purposely let fall his ring when he came into the Kings presence, and so excused the matter to himselfe, as though he fell downe onely to take vp his ring and not to worship the king. And diuers such like cranckes as these might be instanced in. The which indeede are but curtaines, wee draw before our owne eyes, to hide our sin; they are indeed as the spiders webbe, cunningly wouen, and some slight of wit may there appeare in them, but withall they are as slight as the spiders webbe, they will not endure the breath and blast of the mouth of God. Doe not then wilfully deceiue thy selfe. But thinke with thy selfe, will these distinctions, pretences & qualifications satisfie my conscience hereafter in the day of triall? And thus much for the hearts excusing of our euill actions, as also for the iudgement of our hearts concerning our actions.

Vse.

The vse of all this is:

1. To teach vs not to be ouer-forward in consulting with flesh and bloud, when any thing is to be done. Who would vse a crooked rule in drawing of lines? who would goe to such a lawyer, whose counsels he knew to be meere deceit and couenage? If then our hearts vnasked, doe offer vs their counsell, let vs suspect it: let vs be as iealous ouer our hearts as we would be ouer a knowne crafty deceiuer.

2. Not to rest secure in the iudgement of our owne hearts. Many blesse themselves in their euill courses, because their seared and senselesse consciences, their deceiued and deceiuing hearts doe not checke them. The treacherous selling of *Ioseph* was swallowed downe by his brethren, and did not trouble

ble

ble them for nigh twenty yeers afterward. The reason was, the mists of corrupt affections dazeled the eies of their minde, and so they could not behold their sinne in the right forme, but when affliction had remoued these mists of deceit from their eyes, then they beheld it in the right shape, most ouglie, and monstrous, and were confounded with the horror thereof. Had they any reason to approue their fact all that while, and to applaud themselves in it, because of this deceitfull peace of a deceitfull heart. O saies one, I thanke God I finde quiet and peace in mine owne heart, whatsoeuer such and such iudge of me for my courses. But what talkest thou of peace? or what hast thou to doe with peace (as *Iehu* said to *Iehoram*) who hast no other ground to build it vpon, then the deceitfull iudgement of thine owne blinde and bewirched heart? Thou lookest in troubled water, and seest no deformity in thy face. But stay till the water be settled and cleered, and then thou shalt see what a filthy mishapen visage thou hast. Tell me ten yeere hence, or in the day of thy triall, when thy heart shal be freed from these deceits, and *Christ* with the clay and spittle of some sharpe affliction shall haue sharpned thy dull eye-sight, tell me then what peace thou hast?

3. Since our hearts, as we haue shewed, are so deceitfull in excusing and defending of our sinnes, it must teach vs to labour for the spirit of *ingenuity*, for that open, and plaine heart of *Iob* in confessing of our sinnes, that with him we may be able to say, *If we haue hid our sinnes as did Adam, &c.* Though our hearts deceiued vs at first, to make vs sinne, yet let

Iob. 31. 33.

In Psal 13.9.

Mereb. r. illu
minari,Et quomodo
erases t duplici-
bus tenebris qui
in simplicitas
lab. n. a. v. a. ?

In Psal. 50

C. m. n. s. u. m. s. t.
n. m. d. e. f. e. n. d. a. t. u. r.
in c. o. n. f. e. s. s. i. o. n. e. m
v. e. n. i. a. t. n. m. d. e. f. e. n. s. i. o. n. e. m. A. d.
h. i. s. t. e. d. e. f. e. n. s. i. o. n. e. m. p. e. c. c. a. t. u. m. i. n. i. t. u. r. ?
v. i. n. c. e. r. i. s.Q. u. i. e. s. n. v. i. t. e
d. e. f. u. n. d. a. s. ? i. d. e. n. e
u. s. e. s. t. o. a. d. a. c. c. u. s. a. n. d. u. m. t. e. n. o. l. i.
d. i. c. e. r. e. a. u. t. n. i. h. i. l.
f. i. c. i. a. u. t. q. u. i. d.
m. i. g. n. u. m. f. i. c. i. a. u. t. f. e. c. e. r. u. n. t. &
a. l. i. j. ? S. i. f. a. c. i. e. n. d. o
p. e. c. c. a. t. u. m. n. i. l. i. t. e. d. i. c. i. t. d. e. i. l. i.q. i. s. s. u. b. i. l. e. r. i. s.
n. i. h. i. l. a. c. c. i. p. i. e. s.

P. a. r. a. u. s. e. s. t.

D. e. u. s. d. a. r. e. i. n. d. u. g. e. n. t. i. a. m.

c. l. a. u. d. i. t. c. o. n. t. r. a.

p. e. r. i. l. l. e. p. a. r. a. t. u. s.

e. s. t. d. a. r. e. n. o. l. i.

o. p. p. o. n. e. r. e. o. b. i. c. e. m.

d. e. f. e. n. s. i. o. n. i. s. s. e. d.

p. e. r. i. s. i. n. u. m.

c. o. n. f. e. s. s. i. o. n. i. s.

vs not suffer them to deceiue vs further, to make vs to defend our sinne. This is to adde deceit to deceit. This is double deceitfulnesse, when *single* was too much. Excellently *Austen*: If thou hast sinned thou art in darknesse, but by confessing thy darknesse thou shalt obtaine the illumination of thy darknes: but by defending thy darknes thou shalt be darkened in thy darknes. And how wilt thou escape out of double darknes who had so much to doe with *single*? And againe, "Thou hast committed a sinne: let it be confessed, not defended. If thou wilt take vpon thee the defence of thy sinne, thou wilt easily be overcome. &c. For who art thou to defend thy selfe? Be thou ready to accuse thy selfe: say not, either I haue done nothing, or no such great matter, or no more then others. If hauing sinned, thou saist thou hast done nothing, thou shalt be nothing, thou shalt receiue nothing. God is ready to giue thee pardon: thou stoppest it against thy selfe. He I say is ready to giue it; doe not thou lay the blocke of thine owne defence and iustification against it: but open the bosome of thy confession, and selfe condemnation for it.

CHAP. XV.

*Fine deceits of the heart in perswading
to sinne.*

Hitherto of the *first* deceit, which is in *iudging* :
the *second* followeth in *perswading*. And that
is either to the *doing* of that which is *euill*, or to the
omitting of that which is *good*.

In the *first* kinde there are diuers *deceits*.

The *first* is to colour grosse sins with milde termes
and so to present it vnto vs, not in it owne proper co-
lours, but painted and guilded ouer with some shews
of vertue, that it might the more easily winde and
insinuate it selfe into our affections. This is like their
deceit that dye course cloth in fine colours. Thus
hauineesse comes masked in the habit of *magnanimi-
tie*; *curiositie* would be taken for the *desire of know-
ledge*; *ignorance* shrouds it selfe vnder the name of
innocencie; and *riotousnes* shadowes it selfe vnder the
title of *liberalitie*, saith *Austen*. So likewise pestilent
heresie hides it selfe vnder the name of *profound know-
ledge*, and deepe learning. *Reuel. 2. 24.* *Pride* goes
vnder the uame of *cleannesse* and neatnesse. *Ma-
chiauelisme* and worldlinesse, *Pro. 23. 4.* of *wisedome*
and policie: *impudencie*, of presence of spirit, and law-
full audacitie: *raushnes*, of fortitude: *timorousnesse*, of
cautelousnesse: *base niggardlinesse*, of iust parsimonie:
drunkennesse, of good fellowship: *conetousnesse*, of good
husbandrie. And hence is that *deceitfulnesse of riches*,
in the parable of the *sower*. How are riches deceit-

N 3

full?

2. In perswa-
ding.

1. To do euill.

1. Deceit,
painting of
sin with ver-
tues colours.

*Superbia colli-
tudinem imita-
tur, curiositas
affectat: rida-
tur studium
scientie, igno-
rantia quoq;
innocentie no-
mine tegitur.
Effusio libera-
litatis vultu m-
obtegitur. Conf.
1. 2. cap. 6. rita
nobis sub virtu-
tum nomine ob-
ripuit. Temeri-
tas sub titulo
fortitudinis la-
tet, pro cano-
timidis accipi-
tur. Sen. ep. 45.*

A. 5 in Psa. 46

full? The deceit is in the couetous rich mans heart, that couers his vnſatiabſe coueting and deſire of gathering riches with the *gentle* and *honest* name of *thrift* and frugality. This wrong and iniuſtice deceiues often, vnder the colour, and in the appearance of mercie and compaſſion, as when wee releue the needy with other folkes goods, or (to vſe *Auſtens* example) when we fauour a poore man, hauing an ill cauſe, againſt a rich man hauing a good. In like manner *giddineſſe* carries a bluſh of *zeale*: and *choller* and fury, of *valour* and manhood. Whence that ſpeech touching the fiery ſpirited man, *Hee hath mettall in him*. And it is *mettall* indeede, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettall which neuer receiued the image and impreſſe of Gods ſpirit. And yet as they that haue ill eyes, will miſtake one man for another: ſpecially, when they ſomewhat reſemble one another; though otherwiſe the difference betweene them bee palpable; and ſo ſalute a ſtranger for a friend: ſo our *pure blinde hearts* deceiued with that ſhadow of reſemblance, which vice ſometimes carrieth of vertue, doe oftentimes embrace and receiue groſſe vices, in ſtead of glorious vertues. For as the Prince of darkeneſſe, the Diuell, doth ſometimes *transforme himſelfe into an Angell of light*, and become a *white Diuell*; for 1. *Timothie* 4. 1. 3. abſtinence from meates and marriage, fauouring (one would thinke) of great mortification, are yet *doctrines of diuels*: ſo alſo can the works of darkeneſſe tranſfigure themſelues into the workes of light. Not only thoſe workes of light, whereunto they ſeeme to come ſome-
what

what neerer, but euen those (O strange ingling !) from which they are farthest distant. For *yellow*, or some such *muddy* colour to be taken for white, is no such great deceit of the eyes: but that *blacke* should be taken for white, this is a strange deceit indeede. And yet this is the deceit of our hearts, to shape out diuers vices vnto vs, like those vertues, to which they are most extreamely contrary. For example, not onely base *deiection* of mind goes vnder the account of true humility, but euen *pride* it selfe: as in those that seeke praise by disabling and dispraising themselves; as in *Diogenes* treading vpon *Platoes* chayre, and saying, *Plato I trample vpon thy pride*, who therefore worthily had that answer returned him, *Thou tramplest on Pride with greater pride*. Thus was it in those heretiques in *Pauls* time, so humble, that they would not presume to come to God immediately, they would not dare to worship him, but the Angels. And yet of these men, in whom humility made so great a noyse, the Apostle is not afraid to say, *that they are puffed up in their fleshy mind: O, a proud humility*. And such is that of the Papists, whipping themselves: for in these things they sweare from the wisdom of the word, and follow their owne inuentions. And what greater pride, then for a man to thinke himselfe wiser then God? to leaue the direction of his word, and to exalt his owne fancie aboue it? Thus *Dauid* describeth the proud man. *Thou hast destroyed the cursed proud*. But who are these? The next words tells vs, *that doe erre from thy commandments*. And afterward in the same Psalm. *ver. 85. The proud haue digged pits for me*. But who be those

Col. 13.

Psal. 119. 20.

Ioh. 13. 8.

Mat. 3.

Prou. 7. 14.

Moderatio ig-
nauie. Sen. pp.
45.
Ecclesiast. 4. 5.

those proud ones ? *which conforme not themselves to thy Law.* Let there be neuer such shewes of humility, if therein we prefer ou rowne wils to Gods, it is but pride varnished with some colours of humility. *Peter* no doubt, thought himsele humble, when he would not let Christ wash his feet ; But this was onely the deceitfulnesse of his owne heart. For indeede he was proud in so doing ; because, in refusing to obey Christs commandement, he made himselfe wiser then Christ. A like deceitfull was the *Baptists* humility in refusing to wash Christ, that was *Peters* in refusing to be washed by him. Had we not neede now to haue our eies in our heads, least otherwise our cunning hearts obtrude vice vpon vs, in stead of vertue? What more effectuall argument can they vse to allure our affections to the loue and liking of sinne, then to set this false glosse vpon it ? When the strumpet would entice the yonker to commit folie with her, she doth not giue her sinne the right name of filthines, which it deserued, for that would haue driuen him away, but she hangs out the *Iuy-bush* of a sweet and louely title, therewith inueigling the youth : *Come let vs take our fill of loue, and delight our selues in daliance.* Beastly whoredome is but loue and daliance. So the *suggard* qualifies and mollifies his shamefull sloath with the sweet name of *peace*, and so lulls himselfe asleepe in his sinne. *Better is a handfull with quietnesse,* (so he termes his sloth) *then two handfulls with labour & vexation.* Thus our hearts, bawds for the filthy strumpet, Sin, teach her this tricke of deceitfulnesse, to correct her naturall deformity, with these artificiall paintings; that so we

we might be caught the sooner. But as the heart of the sunne or of the fire, will easily discouer the painting of the harlot, by melting it away: so will the heart of Gods word, if we bring this painted and trapped strumpet thereto, plainly shew, that her beauty came out of the *boxe* of a deceitfull heart. And then when these daubings are washed off from this *Iezabell*, that we may see her in her owne hue, wee did not so much loue her before, but as *Ammon* did *Thamar*, we shall twice as much loath her afterward.

2. *Deceit*, which our hearts vse to insnare vs, is to make show of being very reasonable, and shamefaced, in crauing but a little at our hands, bearing vs in hand, that if this little be granted, they will rest contented therewith and will demand no more. Where in truth there is a double couzenage.

1. That there are some sinnes which are but *little ones*. This was part of the Pharisees *leauen*, calling some commandement of God but little *commandements*, not much to be regarded. So now many account *faith* and *truth* to be but *petty* oaths. Fornication is iudged but a *tricke* of *youth*; Though yet S. *Paul* (to vse the words of that most reuerend man of God) in stead of that cloake of naturall infirmity and heat of youth, wherewith we vse to couer this sin, puts vpon it a *bloudy cloake*, bathed in the bloud of three and twenty thousand, all smitten in one day for this so light a *tricke*. And S. *Paul* elsewhere hauing dehorted from fornication and some other sinnes, which our deceitfull hearts vse to extenuate, addeth this watchword; *bee not deceived*. These things

2. Deceit consisting of two branches.

That there are little sins. Mat. 5. 19.

Mr. Rowfus on the 7. com. 1 Cor. 10. 8.

Ephes. 5. 6.

things are more then trickes, more then matters of sport, or iest : for, *for these things comes the wrath of God vpon the children of disobedience.* What now ? are those little sinnes, which bring on vs the great wrath of so infinit a Maiesty ? And is it now but a trick to goe to hell ? whether the weight euen of these little sinnes, as it were small sands, will sink the ship of our soules, as well as our greater and grosser sinnes, as it were the heauier burthens of the ship. Small leakes in ships, and small breaches in walles, being neglected leese both ships and Citties. And such tradesmen, as in their accounts regard not small summes, will quickly prooue banke routs: Disobedience, though in neuer so small matters, as in eating of an apple, gathering a few stickes on the Sabbath, looking into, and touching of the Arke, is yet in Gods account, no small matters. For how seuerely hath he punished all these, then which yet what can wee imagine slighter ? But it is not the smalnesse of the things that lessens either our obedience or disobedience. There is the same reason of roundnesse in a ball, small which is in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little, but faithfulness, and so also vnfaithfulness in a little, is a great matter. For it is Gods commandement that ties to obedience in lesser things, as well as in greater: and that is despised, as well in the breach of the lesser, as of the greater. Let vs not then thinke that any sinne is little; since the very least are committed against so great a God, and bring vpon vs so great a danger. More by far, in some respects, then doe those, which

we

*Aug de d. l. l. r.
Chr. l. q. uod
minimum est,
sed in minimis
si lelem esse, mag
num est. Nam
sicut rotula va
tundi at eade
est in minutulo
caigu, qua et
in magno dico,
ita vbi parua
iustie geruntur
non minuitur
iustitie magni
tudo in Apoll
im. erit v. ad co
inceptat in se
p. r. a.*

*1 Cor. 6. propter
iustitiam cha
ritatem, que
in rebus quon
libet p. r. e. n. i. n.
magna sunt.*

wee count the greater: For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulness of heart, to bee lianes at all, goe on in them, without repentance; and so, through irrepentance in the lesser, lye open to that danger, which by repentance, wee happily escaped in the greater.

2. Besides this, there is also another deceit, that if we will yeeld to this little, wee shall no further bee importuned for any more. For howsoever the beginnings of sin are very *modest* and *maiden-like*, and the sluggard craues *but a little sleepe, but a little slumber*, as *Austen* in his first conuersion: yet sin is of an *incroaching* nature, like the riuers, small at the first rising, it spreads, and enlarges it selfe in going, as a *gangrene*, it creepes on by degrees, from one part to another, till in the end it haue consumed the whole. So that grant it but her *little*, and this *little* will quickly come to a great deale. Giue it but an *inch*, and it will take an *ell*. Let the serpent but winde in his head, and hee will draw his whole body after. When the Leuites father in Law had drawn him to stay till noone, hee drew him on further to stay all night, yea and till towards the euen of the next day. *Indges 19.* If hee had named the whole time at first, and prayed him to haue stayed two dayes longer, he had neuer obtained it. But at first, craving onely halfe a day, he comes at length to get two dayes. If our hearts should demand all that they will bring vs to in the end, they would neuer bee heard: but through their deceitfull modesty of asking but a little

From the little ones to bring vs to greater.

Confess. 1.8. e. 5.

Non erat quod responderem nisi

tantum v. r. b. s.

lenta, & sinno

lenta: Modo,

ecce modo, sine

pauculum.

Sed modo, &

m. d. o. n. h. a. b. e.

bant modum, &

sine pauculum

id est in longum.

tle, by degrees they quickly entise vs on to more. How true this is, will easily appeare, if either we look to the matter of *faith*, or of *manners*. For the matter of *faith* or doctrine; witnesse the Popish superstition, in most of her horrible heresies, which were not so grosse at the first, as now they are, but after that the seedes and foundations of them were secretly laide in the ground in the primitiue Church, the degenerating ages that succeeded, added, one this peece, another that, till at the length, in proceesse of time, they came to that monstrous deformity which now we see. The primacy of the *Romane* Bishop at first, was onely in regard of *order* and *honour*, not of the *power* and *iurisdiction*, which afterward he obtained. Monasticall life at first was onely for safety in time of persecution: and the monasteries of the ancient were not much differing from our colledges. The vse of images in Churches was first onely historical. Afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vse obtained. Such is the danger of yeelding but to the very least occasions and beginnings of error and idolatry. *Milesius* his image came out of his priuate Parlor into the common hall, then into the street, next into the Churchyard, then to the porch of the Church, after that, to be on the wall, last of all it gat vpon the Alter it selfe. After *Abaz* had made his wicked altar, and offered vpon it, he brought it into the temple, first setting it by the brasen altar, but then he broght it further into the house, and aduanced it to higher place, and set it on the *northside* of Gods altar. Loe how idolatry secretly, and by stealth, creeps in, and

and gets roome of the truth, first for one arme, then for another; then for the other parts, till at length the truth it selfe be wholly iustled out. If error get but once into the *belfrey*, it will neuer leaue till it be in the *chancell*: if it may be suffered to be in the porch it will not belong but you shall see it possessed of the Church it selfe, and ietting it in the pulpit. What shall we say then to those reconcilers of vs and the Romanists, that would haue vs yeeld in some things vnto them? Assuredly, if once the sluices be opened the water must needes runne a maine? if the gate be set open, the besieging enemy will enter. What shall we say likewise to those that thinke it no such great matter to yeeld vnto shewes and apparences of idolatry? as for trauailers into idolatrous places to shew some kinde of reuerence to the host, to kisse the Popes toe; if yet these be shewes onely of idolatry; certainly these are but shooing-hornes, to draw on further matters. Therefore the least sinnes in euery commandement are reproached with the name of the greatest; as the vnchaste glance of the eie with adultery, and *Paul* calls the *Corinthians* sitting downe at the idolatrous feast, though without all intent of honouring the Idoll, by the odious name of *idolatry*: because these lesser and petty matters (as we count them) make way, and paue a causey for the greater. Hence it was that *Iob* freed himselfe, not onely from the grosser idolatry, but euen from the least shew of it, in outward fashions; not onely from worshipping the Sunne and Moone, but euen from his hands kissing of his mouth, a gesture onely of adoring. And because herein our hearts

D. Act. Fulg.

*Patente porta
impossibile est
mal. m. vlcium
non proced. re.*

1 Cor. 10. 14.

Iob 31. 27.

*Adorare est
manum oris
ad mouere,*

Deuy. 11. 16.

Gal. 1. 6.

hearts notably iuggle, therefore he saith. *If mine heart hath been deceined in secret, or if mine hand hath kissed my mouth.* Thereby shewing, that it is a part of our hearts deceitfulnesse to draw vs on first to these matters of lesse account, that afterward we might the more easily digest the greater. Of this *Moses* seemeth to speake, when he saith to Israell, *Beware least your hearts deceiue you: namely vpon occasion of that great prosperity before spoken of, that going backe, at the first only from your seruor and zeale in my true seruice, at length by degrees, you should worship strange Gods, and bow downe vnto them.* Wherefore let no man deceiue himselfe, saying, O this is but a small matter, why should any stand so much vpon this? Yea but this small matter is a strong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lumpe.* A little sparke often kindles a great fire, deuouring to destruction. Assuredly in the iustice of God, punishing smaller sinnes with greater, they that make no conscience of smaller vntruths, in time come to haue such large consciences, and wide throats, that they can swallow downe grosse errors, as it were great gobs at once. Hauing fallen to the Diuels porridge, they will shortly eat of his flesh, and from eating of the huskes of grapes, they will come at length to eat of the grapes themselues, and from this to the drinking of wine it selfe. For whereas it is onely the commandement of the Lord that binds vs in the greater matters, hee that hath boldly begun to shake off this yoke in the lesler, what is there that can hold him fast to the Lord in the greater? *Chrysostome* is very zealous in this point, writing vpon

vpon those words of *Paul* concerning those that vrged the ceremonies of *Moses*, *But there are some that would ouerthrow the Gospell of Christ.* Why but saith "that Father, they retained the Gospell, onely they would haue brought in a Iewish rite, or two. And yet the Apostle saies that hereby the Gospell is subuerted, to shew how but a little thing, being vntowardly mingled, mars all. For as in the Kings coyne, he that clippes off but a little of his image stamped thereon, imbaseth the whole peece: so if "any shall ouerthrow but the least parcell of the "truth, it is wholly corrupted, from these beginnings proceeding alwaies to worse things: where "are they now who condemne vs as contentious, "because of our disagreement with heretikes? -- let "them heare what *Paul* saith, namely, that they did "ouerthrow the Gospell, who brought in but a little innouation. So dangerous did this holy man hold it, to yeeld, though neuer so little, to error, because of this deceit, whereby the whole truth is secretly vndermined. *Wee would not giue place* saith *Paul*, by subiection one honre, to Molaique rites vrged by the false Apostles, *that the truth of the Gospell* (indangered belike by those rites) *might continue.* If we neuer so little sippe of the cup of error, we shall drinke our full draught, yea wee shall goe on in carousing, till we be drunke therewith. If wee begin neuer so little to nibble vpon these meats, wee shall fill our selues with them, and eate till wee surfet.

Neither is this perswasion from the smallnesse of the sinne, deceitfull onely in matter of doctrine, but also

*Atque vnum
aut alteri dum-
taxat prescrip-
tum induxe-
rant, &c.*

*Quod paululum
quiddam pepe-
ram admixtum
totum corrumpit.*

*Sana fidei vel
minimam par-
titiuam.*

*Qui paululum
quiddam vtrum
nouum in-
dlexerant.*

Mark. 4. 26. 27.
28.

Apoc. 2. 4.

also of life, and conuersation. Witnesse the many experiences of Gods children, who, winking at smaller sinnes, haue beene plunged into greater, and yet (so cunningly and closely is this deceit caried) they haue not espied the change. For that which our *Sauour* speaketh concerning the growth of grace, that it is insensible, like to that of the corne, where the seede springs and growes, first the blade, then the eares, then the full corne; the husbandman *not knowing how*, may as truly be said concerning the growth of wickednesse: After that the smaller seeds of this vnhappy cockle and darnell are once receiued into our hearts, they shoot forth, and still rise higher and higher, without our feeling or discerning: because of this creeping, stealing, and deceitfull pace of sin, whereby, step by step, by little and little, it ascendeth vp in vs, till it be come to his full height. Hence that admonition, *Remember from whence thou art fallen*. For we, because we fall by degrees, our hearts deceitfully getting *this little*, doe not so well perceiue how farre we are fallen, till we cast backe our eyes to that high hill where wee stood before, and then wee see how miserably we haue been deceiued.

Flatter we not then our selues in this deceit. Say not of any of thy infirmities, as Lot of his *Tsoar*, *oh is not this a little one?* may I not be dispensed with for this little, so I go no further? may I not giue mine eye libertie to wander a little in wanton glaunces? may I not loose the reines to my tongue to friske it out a little in some idle and lasciuious speeches? may I not vnshackle my feete, and giue them leaue to carry me to such and such places? may I not doe
all

all this, so I do no more, so I breake not out into the outward acts of vncleannesse? No more, O foole? How canst thou chuse but do more? Thinkest thou a dogge will runne away from thee, as long as thou castest him bread? or that flaxe will not conceiue flame, when thou puttest fire thereto? or that thou canst carry burning coales in thy bosome, and not be burnt? No no. If once thou hast let loose the reins of these madde horses, thou maist not looke to staie them when thou wouldest. If once thou giuest leaue to thy corrupt affections to beginne to play their parts, thou shalt hardly make them giue ouer. Though at first they bee but weake, yet afterward they raise vp their spirits, & get strength in going. Easier it is to keep them out, then to thrust them out. Heare not then these cunning insinuations of thy heart, oh but a little idlenesse, but a little wantonnes, a little foolishnes, and then wee haue done; oh but this little stretches it selfe farre. This somewhat goes a great way, and will not stay where we would. The Prouerbe is false heere, *Modicum non nocet. A little hurts not.* Yes, a little hurts a great deale. Little sins vsaier great ones, and bring them into the closets of our hearts. And heere behold a notable peece of cunning fraud in these crafty hearts of ours. In perswading and inueagling vs to sinne, they vrge hard that it is but a little they craue: what? will you stick with vs for so little? but when this little is once yeelded them, then they tell vs, that hauing done so much, it makes no great matter, if now we go a little further: Wee cannot be much worse, then wee are. As when we haue mispent some part of the day

Non obtemperare desinat, si inciperes per-miseris. Imbecillus est primo, &c.
vires dum procedit parat. excluditur facilius quam expellitur facilius non recipiuntur quam exeunt Sen. Epist. 116.
Aliqua tenus inquit timere, aliqua tenus dolore permitte. Sed illud aliqua tenus longe produciuntur, nec ubi vis finem accipit. Ibid.

*Opus: et gravi-
ter impudens
esse, quo semel,
c.*

1. Sam. 14 24.

Psal. 39.

in idlenesse, then it reasons thus with vs. Now thou hast lost this part of it, thou canst doe no great good with the remainder: it were euen best to be idle still. The like may be said in the matter of lying, theeuing, vncleannesse: When wee haue but yeilded a little, then our hearts tell vs, wee haue cracked our credit with that we haue done already; wee are as good go forward now, as stand still. Hence it is, that when men haue once begun to sinne in any kinde, they haue so lustily lashed on: As *Iacob* in his lying to his Father *Isaack*, first, *I am Esau*, &c. then being demanded how he came to his venison so quickly, he goeth further, most indignely abusing the holy name of God himselfe, *The Lord thy God brought it to my hand*. So *Saul* in his swearing and cursing: first, *Cursed be the man that eateth food till night*: then, *As the Lord liueth that saueth Israell*; though it bee *Jonathan* he shall die. And againe, *God doe so, and more also, vnlesse thou die the death Jonathan*. So *Peter*, from one deniall, rushes on to a second, a third; and from a simple deniall, to a deniall with execration. *ouer shoes, ouer bootes*, as wee say. So like in this regard are the waters of sinne to those in *Ezekiel*. For they come stealing on vs by degrees, and rise from the ankles to the knees, and so higher and higher. Yet heerein vnlike, that they stay not at the chienne, as those do, but goe ouer head, and eares, and drowne vs in perpetuall perdition. Wee must then carry a strait hand ouer our hearts, and be as farre from gratifying them in these their *littles* of sinne, as wiser Physicians are their patients, in their *littles* of meats and drinks hurtfull. For it fareth with vs in sinning,

as in eating, where one bit drawes downe another ; though at first we purposed to eat little, or nothing. And as wee get a stomacke, and prouoke our appetite, sometimes by eating, so is our fitnesse for, and desire after sinne increased by beginning to sin. For as euery good worke increaseth our holines, and so habilitie for obedience, according to that of *S. Paul*, *Being made the seruants of God you haue your fruit in holinesse* : so euery sinne addeth to our pollution, leauiug behinde it a kinde of staine in the soule; wherby it is the readier for further disobedience. Whence it comes to passe, that hauing begun to say *yea* to sinne, but for a little, we finde it so hard after ward to say it *noy* in farre greater matters, and hauing satisfied the smaller requests of sinne wee are made farre more easie and inclinable vnto her greater demands. Hence that warning of the Apostle. *Be not deceived: Euill words corrupt good manners*. Your deceitfull heart will beare you in hand, that it matters not so much for words, it is but a small matter, what words or phrascs one vses. But the truth is, euill words, as small as you make of them, will bring on euill deeds. *Monica*, *Austens* mother (as himselfe reports it) when she was a maid, began to sip a little wine, as she poured it forth for her parents : But marke what followed vpon this sipping. Daily adding, saith *Austen*, vnto her first little ; new littles, because he that maketh no bones of small matters, by little and little will fall to greater, thence came to that passe, that she could with great greedines draw dry almost whole cups full of wine. Lo what comes but of sipping and kissing the cup. But the example

Rom. 6. 22.
cleered.

Confess. 9. c. 8.

Primoribus
labris sorbebat
exiguum.
Itaque ad illius
modicum quoti-
diana modica
addendo, quia
nisi qui modica
nunc gignit, paula-
tim decedit ; in
eum consuetudi-
nem lapsa erat
ut prope iam
plenus, nemo ca-
lculos intantur
hauriret. Conf.
cap. 8.

*Si corpus meum
trahis nun-
quid & animū
& oculos, &c.
Adero itaque
absens & sic &
vos, & illa su-
perabo.*

*Et non erat iam
ille qui venerat,
sed vnus de tur-
bis ad quam
venerat.
Spectauit, elam-
mavit, exarsit,
absulsi inde se-
cum infantiā qui
simularetur
redire non tan-
tum cum illi a-
gnitū prius
abstractus est,
sed etiam pra
illū, &c.*

*Nemo repente
fit malus.*

of *Alipius*, related also by the same Father, is farre more remarkable; who being importuned by his companions to go to those bloody spectacles of the gladiatory combats, at length with much adoe, hee yeelded, yet purposing with himselfe, (and telling them so much,) that he would keepe his eyes shut and so be absent, euen whilst he was present, ouercomming both his friends, by going with them, and also the sights to which he went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out-cry, hee could no longer hold his eies shut, but longing to see what the matter was, opened them, fixed them vpon that barbarous sight, and fedde them with the cruell pleasure thereof. So that now, saies *Austen*, he was not the same hee that came thither, but one of that multitude to which hee was come, a right companion of those with whom hee came. Hee beheld and looked on with the rest, cried out with them, was inflamed with them, and carried thence that madnesse, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captaine and ring-leader of many others. But among all examples there is none to that of *Salomons*. The beginning of whose ouerthrow was from this deceit. It had been a hard matter for so excellent a man at the first dath to haue been brought to that height of defection; no. No man suddenly becomes notoriously wicked, specially hauing been eminently vertuous before, but step by step, peece and peece, here a little, and there a little. Loee therefore how *Salomons* deceitfull heart
foyled

foyled him; first only drawing him to the more immoderate vse of pleasures in themselves lawful, perswading him yet that he should still, together with the vse of them, retain his wisdom, his piety. But in the euent it proued otherwise. As the loue of pleasures went in, so the loue of godlinesse went out, by degrees his zeale cooled, his forwardnesse slaked. The *excessive* vse, & loue of lawful pleasures brought him first to a *defective* loue of Gods word, and from thence to the loue of vnlawfull pleasures in women; and then bodily adultery brought him at length to spirituell, euen to fearefull idolatry, as is obserued by *Nehemiah*.

Our wisdom then must be to take heede (as the Apostle admonisheth) of this *deceitfulness of sinne*, least we be hardned, and habituated in sinne. For a habit and hardnesse in sinne comes not at first, but by degrees, when, by receiuing the seede of euill and enticing thoughts, wee come to conceiue, and then, as *Iames* sheweth, *lust hauing conceived, sinne is brought forth*, and being brought forth is *perfited* by daily *practise*, which bringeth *custome*, and *custome necessity*. So that now we are miserably intralld to sinne. Sith then we cannot well be rid of this guest, if once entertained, let vs be wary how wee enter into the least parley with him; since when we are once entred but a little into this country, wee know not well how to get out: it is best for vs not to come neere so much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the banks side, for feare of fall-

Ecclesi. 3.

Neh. 3. 26.

Heb. 3. 13.

Iam. 1. 14. 15.
Dum firmatur
libidini facta
est consuetudo,
& cum consue-
tudo non resisti-
tur facta est
necessitas. Aug
conf. 8. 5.
Nobis quia
regredi non est
facile, optimum
est non progredi
Sen. ep. 116.

Hom. 15. ad
pop. Antioch.

τὸ δὲ καὶ τὸ
ὡς ἀποφ. ἐξ
ἐνός.

Quemadmodum
in corporibus
qui vulnera
neglexerunt fe-
bres gignunt et
putrefactiones,
ac mortem de-
munt: itidem et
in animis qui
pusilla dissi-
mulant, maiora
inuiant. Chry
in Gal. 1.

ling. *Chrysostome* tels vs that it is a safe rule, not onely to auoide sinne it selfe, but also things seeming indifferent, that may coule and draw vs on to sinne. And he instances in laughter, and quipping, and delicious feasting, from whence haue flowen many mischiefes. These indifferent things, at least so seeming, he accounteth the *edge of the bill*, and bids vs take heede how we vse them. And in truth though such things may seeme nothing, yet there is much deceit, and danger in them. They are like *Elias* his cloud, which at first seemed very little, no bigger then ones hand, yet by and by it ouerspreads the whole skie, and causeth a dashing shower. Wherefore as the Prophet, in the first rising of the cloude bad the King hye him to his chariot, to auoide the tempest, so must we, foreseeing the danger of a great tempest, euen in these so little cloudes, flye to our shelter presently. The Iewes being forbidden to make couenants with the Gentiles, they also abstained from drinking with them, because that was a ceremony vsed in striking of couenants, and so it might haue drawne them on thereto. And *Eue* hauing receiued a commandement from God, onely not to *eate*, saies she must not *touch* the fruit of the tree of knowledge of good and euill: For touching might haue drawne on tasting. The like warinesse if we shall vse, then may we escape this deceitfull snare of our false and fraudulent hearts, Otherwise if wee be too too regardlesse of small matters, of the occasions and preparatiues to sinne, quickly shall wee be caught. And as in the body little prickes of a pin neglected, haue bred wrancklings in the flesh, and
t hence

thence worse matters haue followed, euen death it selfe at last: so here in the soule, our conniueance and ouer fauourable indulgences to our smaller sinnes cannot but invite and call, yea and with a magneti-call kinde of attraction, forcibly draw vnto vs further, and far more dangerous mischiefes.

The *third* deceit is to tickle our affections, and set our desires a float, by presenting vnto vs the *meere* and pure pleasure of sinne. For howsoeuer the pleasure of sinne be a painefull pleasure, a fowre-sweete, which hath much bitternesse mixed; yet our hearts cunningly hide and conceale that. The flesh by vehemency of temptation raiseth such clouds, that the light of our vnderstanding is taken away, as in *Dauid* in his adulterie, the flesh did so possesse him with the apprehension of the present pleasurable delight of his sinne, that hee could not thinke of that shame that grieffe, those wounds of conscience, those *broken bones*, those sharpe corrections that were to follow. Thus the Diuell dealt with our Sauour, hee shewed him the world, and all the glory thereof: but there was also much *grieffe* as well as *glorie* in the world: but hee would shew him none of that. So there is farre more gall, and bitternesse, then honie and sweetnesse in sinne; yet our deceitfull hearts will not let vs take any notice thereof: like the *Israelites*, that could remember the flesh-pots and onions, but not the bricke, nor the bondage of *Egypt*. Thus we deuide that of *Salomon*, *Go to yong man, let thy heart cheere thee in the dayes of thy youth, &c.* suppressing that which followes, *But know that for all this, God will bring thee to iudgement.* Thus the impure wan-

III. Deceit, tickling of our hearts with the meere pleasure of sin.

Psal. 51.

Eccles. 11.9.

Pro. 9. 17. 18.

ton deceiueth himselfe, who hearkneth to the sweet voice of the flattering harlot. *Stolen waters are sweet and the bread of deceit is pleasant. But hee knowes not, saith Salomon, that the dead are there, and that his guests are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a faire rose, and so pricking those that sinell to it; or like that of Tradesmen, that shew their Chapmen the better part of the cloath, and hide the worse. But to deliuer our selues from the danger of this deceit; we must, when we are thus tempted with the sence of present pleasure, cast our eyes beyond it, and looke behinde it, to see the taile it hath of many sorrowes and vexations. We must labour as wel to foresee what is to come, as to see what is present. Doth the Diuell shew thee, as once our Sauour, a goodly sight of honor, glory, pleasure profit, &c. in sinne? That thou maist not be inueagled therewith, thou must put downe his sight with another sight of shame, terror, torment here and in hell, and other such like attendants of sin, which are to be seen in the word. Thinke as well of the sowre sauce, as of the sweet meat; as well of *Iaels* nayle to pierce our tempels, as of hir milk, & lodging to relieue our thirst & wearines; as well of *Dalilabs* sisters to cut our haire, as of her lap to lull vs asleep; as well of the pricking, as of the pleasantnes of the haw-thorns. The Greek Poet saies wittily, *If the paine of the headach were before the pleasure of the wine, none would be drunke.* If we could in our apprehension feele the pain of sin before hand, wee should escape the snake that lies hid vnder the greene grasse, the hooke that lies couered vnder the plesant baite. This is *Salomons* aduise in the temptation

Εἰ τὸ κρατὶ
λαγνὸν ὄρεον
ἦ μὲν οὐκ ἔστιν,
Ὁ. Anacreon.

tion to drunkennes euen then when our teeth are set on water with the pleasant colour of the wine sprinkling & leaping in the glasse, to remember that yet in the end it will bite like a serpent, & hurt like a cockatrice. And so in temptatiō to vncleannes, by the fair speech and alluring beauty of the harlot, to remember that her latter end is bitter as wormwood, and sharper then any two-edged sword. For here truly hath place that speech of Abner to Ioab, *Knowest thou not it will be bitterness in the latter end?* Sinne may well bring with it a flattering pleasure in the entry, but it alwaies closes with a bitter remorse in the end.

Pro. 33. 31. 32.
Prou. 5. 4.

2 Sam: 2. 26.

The 4. *deceit* is, when it perswadeth vs to sin, vpon hope of Gods mercy for pardon. This is a very visuall and dangerous deceit. Like that of the diuels to our Sauour, *Cast thy selfe downe headlong, for the Angells shall beare thee vp.* So our harts to vs, cast your selues, implunge your selues into this or that sin: the mercy of God shall help you out. Poyson thy selfe, here is a counter-poyson. Break thy head, here is a plaster. Surfet, here is a Physition. An intolerable thing it is, that the mercy of God, the onely inuiter and prouoker of our obediēce, through the sophistry of these naughty harts of ours, should be made an allurer & very baud as it were to all filthines. *There is mercy with thee*, saith the Prophet, what? that thou mightest be despised, blasphemed? no, *that thou mightest be feared.* And the loue of Christ constraines Paul to dutie. Therefore see what noble deceiuers our hearts are, that can make that an enticer to sinne, which of it selfe is the onely powerfull, and constraining perswader to godlinesse. But let them take heed least their hope of mercy

IV. Deceit,
presuming of
mercy.

Psal. 130. 4.

2 Cor. 5. 14.

mercy be not presumption. As a man passing ouer a bridge, which his false spectacles make to seeme broader, then indeed it is, being thereby deceiued, goes beside the bridge and so is drowned: so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beside it into the waters of eternall destruction. For though Gods mercy be of the largest extent, yet it is bounded with his truth. And therefore vsually in the Scriptures we finde these two coupled together, Gods *mercy* and his *truth*. So that Gods mercy may not bee such, whereby his truth in any should be impeached. As it should if it be prostituted it selfe indifferently and promiscuously to all, as well the insolent and the impenitent, as the poore, humble and broken-hearted sinner. For vnto these latter onely is the promise of mercy made. And if to the others the gate of mercie should be set open; Gods mercies (as *Salomon* saies of the wicked that they are cruell mercies) should be false, and vniust mercies. But God neuer yet learned so to be mercifull, as to make himselfe false, and vnfaithfull.

V. Deceit,
pleading ne-
cessitie of li-
uing.

The *fift* deceit is, when our hearts, the better to hearten vs to sinne, plead the necessitie of liuing in this world, and maintaining our selues and our charges. O wee must needs liue, say some. And vnlesse we doe thus, and thus, (say breake the Sabbath, lie, sweare, defraud, &c.) wee cannot liue. *Esaue* vnder this pretence sold away heauen. He was very hungry, & knowing not how to relieue the necessitie of hunger otherwise then by accepting of *Iacobs* conditions, accepted them. I must maintaine my selfe,
faith

saith *Esaie*. At this present I cannot without some food, food I see none but my brothers pottage. This I cannot haue, without I buy it with my birth-right: And thus he deceiued himselfe. The like deceit we shall see in *Demetrius* the siluer-smith, who pleades hard for *Diana*, and the worship of her images by this very argument: *Sirs yee know that by this craft we haue our goods*: If *Diana* goe downe, our liuing goes downe with her. Thus would *Sathan* haue beguiled *Christ*, when in his hunger he perswaded him to receiue himselfe by turning stones into bread. And indeed to get our bread by falshood, oppressiō, wrong or any indirect course is a kind of turning stones into bread. And what good will such bread doe vs? Bread made of stones shall turne into stones, euen in the very eating. The bread of deceit though neuer so pleasant, yet in the mouth proues but grauell, saith *Salomon*, *Prou. 20. 17*. And no maruell. It was made of grauell and stones. And so returnes to his first substance. Another remedy against this deceit is to oppose a greater necessity of our soules liuing both here and hereafter with God. What dost thou tell me of the necessity of thy liuing here? There is one onely necessity for which there is no excuse, and is, not to offend God. *One thing is needfull*, saith *Christ*, to provide for thy soule against hereafter, whatsoeuer become of this carrionly carkasse of thine. This is the farre greater necessity of the two. It is not then simply necessary for thee to liue here. Or if it were, yet not to liue by such wicked meanes, which thine owne vnbeleeuing heart suggesteth.

Man liues not by bread onely, but by euery word that proceeds

Μὴ δὲν ζῆν
ἐν ἀφ' ἑαυτοῦ
τὸν υἱὸν τοῦ
ἀνθρώπου
Οὐκ
Χρῆσθ.

Math. 4.

HAB. 2. 4.

Psal. 37. 3.

seedes out of the mouth of God. And the iust man lines, euen this his temporall life also, not by these and these shifts, but by his faith. And that is his meat in the want of other things, according to that of the Prophet, Trust in the Lord, and doe good, dwell in the land and feede thy selfe by or with thy Faith, as Tremelius reades it. And thus we haue handled fve deceits which our hearts vse in perswading vs to sinne. There remain yet diuers others, which we wil speak of in the Chapter following.

Of nine more deceits in the same kind.

VI. Deceit,
pretence of
doing onely
for trialls sake.

Therefore to proceede forward with these deceits; the sixt *deceit* is, A pretence that we will doe such and such things (euill and vngodly) onely for trialls sake, that by our owne experience we may the better learne the vanity of sinne. For example, some will goe purposely to see Masse, to the end, as they say, that they seeing the foolishnesse and filthinesse thereof might learne to loath it the more. The like pretence is vsed for seeing of plaies, that by seeing many filthy sinnes (which the Apostles would not haue once so much as to be named) represented and acted on the stage, wee shall learne to hate those vices the more. But GOD hath appointed better schoolemistresses of the hatred of sinne, then the practice of sinne. Why should wee leaue the meanes appointed by God to worke this hatred of sinne, and deuise other meanes of our owne? Is this the best way to learne continency, to exer-

exercise and trade our selues in vncleannesse? Was there euer any that learned sobriety by haunting tauernes and ale-houses? temperance out of the schoole of Epicurisme? chastity in the stewes? I deny not but God, who draweth light out of darknesse, can heale the wound of the viper with the flesh of the viper, & can make sin, contrary to his owne nature, to work our good, driving out one poison with another. What then? because the learned Physician can heale vs with poyson, shall we therefore be tampering with them our selues? So in stead of health we may quickly meet with death. No, *Salomon* himselfe was deceiued in this point; as his *Ecclesiastes* sheweth. And his experience may teach vs, how dangerous it is to trie the heat of the fire by putting in our finger. He gaue himselfe to a pleasureable delicious life only for triall sake, to make prooffe of it, what was in it, that if he could not finde happy tranquillitie of minde, hee might leaue it so much the more willingly. But alas, how miserably was hee hampered in the snares therof? How was he by this meanes drawne on to that fearefull apostacy in his old age? shall not his experience make vs wise? shall any man now thinke he can now safely beare that burthen, which hath already broken *Sampsons* back?

The *seuenth* deceit is, when we ground our liberty which we take of sinning, vpon those good, either graces we haue, or actions we doe; perswading our selues that a little dramme of some goodnesse in vs will waigh downe many talents of wickednesse. For as we can cower in our brethren many vertues vnder some one infirmitie: so contrarily, in our selues (so cunning

Ecclesi. 2. 3.

*III. Deceit,
Presuming
vpon that
good wee
haue*

cunning and craftie are our harts) many, not sleigh-
ter infirmities onely, but euen grosser deformities
also vnder some one, poore, pretty, (happily show of
vertue, rather then vertue it selfe. Thus the ciuill
man thinks his prophanenesse and carelesnesse in re-
ligion is sufficiently couered vnder his vprightnes.
and iust dealing in the things of this life. The glo-
zing hypocrite thinks his zeale in outward profes-
sing may beare him out in his vncharitable, vnright-
eous, and vnreasonable dealing with men. As if
Herod should haue thought his hearing of *Iohn* a suf-
ficient priuiledge to him for his incest. Thus nobly
doe our hearts deceiue vs, making vs beleue that a
great heap of chaffe can lie hid vnder a little hand-
full of corne, that a little dimme candle-light can
chase away the foggy palpable darkenesse of *Egypt*.
Whereas the contrary is the truth, that our little
good is rather obscured & eclipsed with our many
and great euills. As in the parable of the sower, the
thorny ground is said to bring forth no fruit. *Luk. 8.*
14. and yet before, *verse* seauen, it was said that
the thornes sprung vp with the seede, so that the
seede did not perish in the ground, but sprouted
foorth, and yeilded some fruit; and yet be-
cause, as *Marke* saies, the thornes grew vp, or *as-*
cended, as *Mathew* speaketh, namely, about the fruit,
therefore the fruit of this ground is no fruit: it
lies buried vnder the thornes, it is ouertopped, and
choaked by them. Loe now, the fruit does not co-
uer the thornes, but the thornes the fruit. It is not said
there were no thornes, because of some hopefull be-
ginnings of fruit, but contrarily, no fruit because of
the

Mar. 4. 7.
Math. 13. 7.

the thornes thriving, and increasing. Were it not absurd to reason thus, what though there be many poisonfull herbs in the pot? yet there are some good ones, and so the porridge may be good. Nay, if among many good hearbs, there were but one poysonfull in the pot, a man might say truly, *Death is in the pot*, yea, that there were no good hearb in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sinne nourished and fostered, all other our graces are not onely *blemished*, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God? when they shall the rather presume in some things to sinne, because they are the children of God, members of *Christ*? and so cannot be severed from him, and because they are beautified with so many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the servants in the primitiue Church deceived, when vpon occasion of their calling, they shooke off the yoke, and because they were Gods sonnes, would no longer bee mens slaues. And thus would the Diuell haue deceived Christ, when he would haue had him presumed vpon his priuiledge of being the sonne of God, and thereupon haue cast himselfe downe from the pinnacle of the Temple. *Math. 4. 6.* This deceit is so much the more lamentable, in that these considerations ought rather to be bridles to restraine vs from sinning, and spurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care should we haue to maintain

taine it, according to that of *Paul*: *walke worthy of that high calling. Should such a man as I, saith Nebe- mie, goe into the Temple to lue?* Again, hast thou some graces, some good things in thee? O then disgrace them not with sinne, but make them as graceful as thou canst, by adding vnto them what is wanting, that so there may be a sweete proportion, and comely conueniencie in the spiritual body of grace. For as it were an absurd speech to say, I haue all other parts of my body seemely, and comely, legges, hands, eies, lippes, cheekes; therefore it matters not for my deformed and mishapen nose; no body can see this blemish among so many ornaments; yes they will see it, and marke it so much the rather, and the deformity of thy nose is made more conspicuous by the conformity of thy other members: so also alike absurd is it to perswade our selues, that because of some ornaments in our soules, the many monstrous enormities thereof will be winked at. Is any woman so foolish as to thinke because her face is very faire, and beautifull, therefore she may speck and spot it here and there with mire and dirt? or because her clothes shine and glister, therefore she may staine them? Whereas the fairer the face, and the garment, the greater is the disgrace of the spot, and staine. So also would any man bee so sencelesse, as to thinke thus, because I haue a good sute, good stockings, cloake and band, therefore I may well enough put on an old dusty, worne, and torne hat. No; this will disgrace all the rest of his furniture; and it would be nothing so great a sore in the eyes of the beholders, if his doublet & hose were

tattered

tattered, his shoos musty, his stockings broken, &c.

The *eight* deceit is, when we presume the rather to sinne, because we thinke to make amends for it afterward, by some good deeds, as prayer, confession, almes, &c. The couetous man sees a pray, some rich booty, whereby he may benefit himselfe much, in the iniurie and oppression of his neighbour: Yea but his conscience tels him, oppression is sinne, how then may he doe it? His deceitfull heart suggesteth, that if afterward he be a little more bountifull in giuing of almes, he shall make an abundant recompence for his sinne, and so bids him sticke no longer at the matter. In this one particular, *Austen* both propoundeth, and discovereth this deceit very notably. *The extortioner* saith he, *saith thus vnto me, I am not like the rich man in the Gospell, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom hee answereth. *I thou thinkest thou giuest.* "Doe not take away, "and thou hast giuen. He reioyceth to whom thou "hast giuen: but he weepeth, from whom thou hast "taken away. Which of these two thinkest thou "will God heare? Thou saist to him to whom thou "hast giuen, be thankful for that thou hast receiued: "but on the other side the other man saith, I mourn "for that thou hast taken away: God, hee saies to "thee, foole, I bad thee giue; but not of other folkes "goods. Know thou foole, who of thy spoils and rapines giuest almes, that when thou spoilest a Christian, and robbest him, thou robbest Christ himselfe. And if they shall be sent to hell that did not "cloath Christ (that is a Christian) when naked,

P

"what

IX. Deceit,
Hope of making amends
afterward.

Da verb. Apost.
firm. 21. 10. 10.
Ducit mibi rap-
tor rerum alie-
norum &c.
Agas facio,
vincti in car-
cere, &c.
Dare te putas.
t. Here noli, et
dedisti.

*Parce damnis
m is.*

1 Sam. 15. 15.
21.

P. ou. 7. 14.

Eccles. 3. 4.

“what place shall they haue in hell that made him
“naked when he was clothed? Here happily thou
“wilt say, thou strippest a Pagan, & clovest a Chri-
“stian. Euen heere will Christ answer thee, oh
“spare to damnisie mee. For when thou who art a
“Christian doest thus oppresse a Pagan, thou kee-
“pest him from becomming a Christian. If thou
“hast then of thine owne, giue: if not, better for thee
“to gratifie none, then to grate vpon any. So far *Au-
sten*, excellently shewing the grosenesse of this deceit
that we may *rob Peter, if afterward we will pay Paul
therewith*. This kinde of deceit seemeth to haue car-
ried *Saul* to that his disobedience, in retaining the
fattest of the *Amalekites* flockes. He thought belike
the staine thereof would easily be washed out with
the blood of this sacrifice, whereof hee speakes so
much afterward to *Samuel*, *The people tooke it to offer
to the Lord thy God in Gilgal*. And so the whoorish
woman thinkes the like water wil Purge away all the
filthinesse of her lust. *I haue peace-offerings* (saith she,
incouraging her selfe, and her youth in their sinnes)
at home, and I haue paid my vowes. This seemes also
to haue beene the deceit of the Pharisees, as some
reade that *Luk. 11. 41. Yee giue almes* (namely of
goods gotten by rapine, & pillage) *and then will bee
clean*, the blot of your vniustice you think is sufficien-
tly washed away. A horrible thing, to think that God
will thus be corrupted, and made to wink at our sin.
No: *He that offereth to the Lord of the goods of the poore,
is as he that sacrificeth the Sonne before the Father*.

But here is a double deceit. 1. That we can satis-
fie for our sins by any of our workes, 2. That there-
fore

fore wee may boldly sinne. For first, say that thou couldest satisfie God for the wrong which thy sinne doth to him, must thou therefore lawfully offer wrong and violence to him? Wouldst thou thinke thy neighbour might lawfully steale from thee, if after he would make some restitution? or breake thy head, if after he would giue thee a plaister? But then it is not so, that any workes of obedience can satisfie for thy former disobedience. If thou wert bound to a man in two seuerall bonds for two seuerall debts, and hauing forfeited one, shouldst afterward pay the other, wouldst thou be so foolish as to thinke that by paying this latter, thou hadst sufficiently discharged the former? If a seruant, hauing loytered all one weeke, should painefully labour all the next, would his master yet indure him pleading the last weekes diligence, as a sufficient recompence of the formers negligence? No? For it was his duty to labour both weekes. So the obedience thou performest to God is a debt due to him: thou canst not pay one debt with an other. If a Chapman, hauing gone long in the marchants bookes, should at length pay for that he tooke last, had he therefore satisfied for all that was taken before? And yet this is the popish deceit, not of the Papists alone, but of many of our selues also (for naturally there is much of the popish leauen in vs) to thinke that if after we haue sinned, we be for a while a little more carefull then ordinarily, of prayer, confession, reading, hearing, and such like exercises, then all is well againe: But *Salomon* tells vs, that the sacrifice of the wicked is abomination to the Lord. And therefore the exercises

IX, Deceit,
Pretence of
insuing good.

Nemo ita per-
plexus tenetur
inter duo vitia,
quin ei exitus
faciat absq; 3

of godlinesse performed by such as wallow in sinne without repentance, cannot pacifie his wrath.

The *ninth* deceit is, when we perswade our selues to the committing of some sinne, vpon pretence, either of the consequence of some great good, which otherwise cannot be had; or the preuention of some great euill, which otherwise cannot bee auoided. Hence that deceitfull rule, *of two euills chuse the least*. Lot was caught in this snare, when he would haue redeemed the greater sinne of the *Sodomites* against his guests, with the lesse against his daughters; when he would haue preuented *Sodomie* by permission of adulterie. So *Herod* having sworne to gratifie the request of that dancing Mion, for the auoiding of the Sands, rushes vpon the *Rocke*; preuventing *perjury*, as hee thought, by *murther*. But the truth is, a man is neuer so incompassed betwixt two euils, but he may finde an outgoing without a third. Now as concerning the hope of some good that may ensue, heere *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abomination of incest, in all likelihood this was that which preuailed with them, a hope they had that by this meanes, in their fathers posteritie, the Church of God (otherwise in their opinion neere an end) should be upheld, and preserved. And was not here a goodly colour, to commend incest vnto them, the preservation of the Church from ruine? But had not *Abraham* as good a colour for to haue spared *Isaacke*, contrary to Gods comendment? euen the same that they had, the preservati-

on,

on, and saluation of all the elect, which hee might feare would haue been buried in *Isaacks* ashes, of whom he knew the Messiah must come. And indeed, if *Abraham* had not had a sound heart indeed, here had been fit place for this deceit. The leapers were thus deceiued, when, contrary to Christs commandement, they diuulged the Miracle of their healing : Their reason was to declare Christs glory, and their owne thank fulnesse. But they should haue learned, that as when God commands things otherwise forbidden, then they are no sinnes; as in *Abrahams* case : so when he forbiddeth things otherwise commaunded, then they are no parts of obedience, whatsoeuer plausible perswasions wee may frame to our selues. *Saul* also was thus deceiued, when for the better ouerthrowing of the Philistines, he forbad the people to eate any thing till the euening. So *Rebecca*, when for gaining the blessing she taught her sonne how to lie. *Austen* makes mention of some that iustified the reading of the inmodest, and lasciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeede, and according to *Salomons* rule we are to buy it, but yet not to our disaduantage : with the losse onely of worse things, not of better things then that wee buy. Wee must not buy eloquence, and good words so dearely, as with the loss of a good conscience : wee must not redeeme our liuelinger with the losse of our eyes. For as excellent *Austen*, Good words are not more easily learned by : hoj

1 Sam. 14. 24.

Confess. 1. 16.

fine verba
suntur, sed
loquentia non

Pro 23. 23.

*Non omnia per
hanc turpitudi-
nem verba ista
commisisti dis-
cuntur, sed per
hanc verba turpi-
tudo hanc confu-
dentius perpe-
tratur.*

*filthy writings : but filthinesse is more confidently pra-
ctised by reason of those words.* Whatsoeuer good it
is we may thinke to come vnto by sinning, it is no-
thing to that hurt wee doe to our owne soules in
sinning. It were madnesse to loose a thousand
Pound, to gaine an hundreth : much more to loose
it for nothing, missing of that hoped for hundreth.
So it is here in this deceit. In not sinning, when
wee are tempted, there is an vnspokeable good :
now when we sinne vpon hope of some great good,
first we loose the good of abstaining from sinne, of
keepeing our soules pure from that defilement.

This wee wittingly loose. Now that great good
wee thinke to winne by this losse, is in comparison
with this, but as a dramme to a talent. This were
bad enough one would thinke : Yet here is not all.
For besides the losse wee purposely put our selues
vnto, wee loose also that wee hoped to gaine by this
losse, both the talent and the dramme to. As *Saul*
when by his wicked execration, and cruell prohi-
bition of food to the people, he thought to haue fur-
thered the victory against the Philistims, indeede
he hindered it, as *Ionathan* obserued : For if the peo-
ple had not beene out of heart for want of foode,
they might farre more valiantly haue pursued their
aduersaries. And so it fareth with vs, as with the
dogge in the Fable, that letting fall the flesh that
was in his mouth, to catch at the shadow thereof,
lost both that he had, and that hee thought to haue
had, both substance and shadow too. For indeede
that good which wee procure by sinning, is rather
a shadow of good, then any true good. When wee
doe

doe euill that good may come thereof, though the thing it selfe be good, yet to vs it is not good. Our sinne in procuring it hath altered the nature of it. If this were well thought of by some, they would not so deceiue themselues, as they doe, in vsing base shifts, and indirect, and vn honest courses, for the enriching of their state, vpon pretence of doing good to the Church, whereto they say they shall thus be enabled. I tell such, that the good which thus they doe to the Church, in them is no good, but turned into sinne. For as in *Iob* it is said that we may not *lie* for God, so neither may wee oppress, defraud, or doe any other euill, either for God or the Church of God. He knowes how to prouide for his Church without thee. He will not be honoured with the price of a dogge, and a whore. He needs not thy *vertues*, much lesse thy sinnes, either for his owne glory, or his Churches. Neuer feare, that either of these will fall downe, though they seeme neuer so much to shake, vnlesse thou (as once *Vzzab* his hand to saue the Arke) put vnder the proppe of thy sinne. But against this deceit for euer remember that golden rule of the Apostle, *We may not doe euill*, (no not the least) *that good* (though the greatest) *may come thereof*.

The tenth deceit is, when wee therefore presume to goe on in our sinnes, because our meaning is, if wee may beleue our hearts, to continue also in the practise of godlinesse, as it were parting stakes betwixt God and the Diuell. If our hearts should perswade vs so to intrall our selues to sinne, as wholly to renounce Gods seruice, and shake off his

Iob 13 7.

Deut. 32. 16.

Rom. 3.

X Deceit, vrging of our purpose thus to continue godly.

yoake, this would not so easily be granted. But now when they beare vs in hand, that still wee shall continue Gods seruants, notwithstanding our seruice performed to sinne, wee quickly apprehend this, and thinke this will be fine, if wee can both please God, and our owne naughtie hearts too. This was *Salomons* deceit, in his first declination, when he began ouer-much to hearken to the inchantments of pleasures; that for all his pleasures, he would still continue his former exercise of pietie. But when once he had gone thus farre, to admit of such companions with God, in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so *Salomon* at length gaue ouer the seruice of God, and serued idols. Neuer then let vs thinke that wee can ioyn together things so in-fociable, godlinesse and wickednesse. It is a hard matter to exercise two seuerall Trades, much more two such contrary trades, as these two. Neuer let vs be so grosse, as to thinke we can reconcile things altogether irreconcilable. *God* and *Sathan*: ye cannot serue two contrarie Masters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammonist* flattereth himselfe in his worldlinesse, because hee purposeth still to continue his zeale and forwardnesse in religion. But this is impossible. For how can such a worthy princeesse as *Grace*, indure such rogues for her bedfellowes, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse, &c. No, *Grace* must haue all, or none. If any sinne haue but a part, it must haue all. Loe then notable craft. If you will let such and such guests in to haue some
roome,

roome, they will not be any vnquiet neighbours: Grace shall enioy her roome still. But when once they are got in, Grace is so annoyed, that shee is faine to depart presently. And so all falls to their share.

The eleuenth deceit is, when wee flesh and confirme our selues in our sinnes, because of some humane lawes which may seeme to fauour them. Though yet indeed, they onely *tollerate* them, and not *allow* them. Thus the common Vsurer deceiueth himselfe; why, the law allowes ten in the hundred: yea, but the law onely flints, and limits it to ten in the hundreth, and so farre giues way to it, for the preuenting of a greater mischiefe. And this will not be enough to excuse the Vsurer in the *Court of Conscience*. Thus the Iewes deceiued themselves in the matter of their *Poligamy*, in hauing many wiues; and in their diuorces for euery trifle. They thought *Moses* law had allowed them in these sinnes. Whereas our Sauour sheweth, *Moses* onely gaue a tolleration, because of the hardnesse of their hearts. So in the matter of maintenance for the Ministerie, many, though rich & able, yet refuse to giue any thing, because they haue not those things, the riches whereof the law requires for this purpose. Yet the law of God is plaine, *let him that is taught make him that teacheth him partaker of all his goods*. And againe, in the cities which the other Tribes must giue the Leuites, God wou'd haue this proportion to be kept; such Tribes as had more Cities in their inheritance, should part with more: such as had lesse, with fewer. By the equitie of which proportion, those that are richer are bound

XI. Deceit
from humane
law on our
side.

Mit. 19. 28.

Gal. 6. 6.
Numb. 35. 8.

bound to giue more to the ministry, then the poorer. And yet, if this colour of humane law will serue the turne, they may giue lesse. For the poorer may haue tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our ability, whether our estate be in matters ticheable, or not, that matters not with God, we should maintaine the ministry.

XII. Decret,
from our mo-
deration in
sinning.

The *twelfth* deceit is, when therefore we flatter our selues in our sinne, and thinke we may well enough doe it, as long as we keepe a moderation in sinning, and doe not lash out so farre as others doe. Thus many thinke they need not sticke to ride vpon the Sabaoth, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, & do not wholly spend it in traouelling, as some doe. Thus many beare themselves out in their hard and vniust dealing with the poore, because they vse not all that cruelty they might, and that others doe; because they only clip off the *wool*, and not the *living flesh*: it may be they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeeues thinke if they leaue some mony in the traouellers purse, and let him scape with this life, which was ~~in~~ their hands, they are so farre from being to be accused for their stealing, that rather they are to be commended for their mercy, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bathsheba*, yet he would not lie with her, but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the
more

2 Sam. 11. 4.

more safely doe it. But this deceit is not hard to be discovered. Doth *David* indeede make conscience of *ceremoniall*, and yet none of *morall* purity? Doth the theefe make conscience of leauing one tweluepence in the trauellers purse, and none of taking many hundreths out of it? So in the remitting of halfe the forfeiure, I aske of thee, whether the same reason that makes thee giue one halfe, should not presse thee to giue the other also, thou hauing no more right before God to keepe th conep art then the other?

The *thirteenth* deceit is, in wresting the Scripture to make it serue our turne. And if once our deceitfull hearts can finde the least colour for our sinnes there, then runne we away with it, and take liberty to sinne boldly. It shall not be amisse to see this in some particulars.

1 For liberty in sinning, prophane ones alleadge that of *Salomon*; *Be not iust ouer-much*. So a man may be too forward, and precise. And againe, bee not wicked ouer-much. So then a man may be wicked moderately.

Answ. The former words are not to be vnderstood of true righteousness, as though there could be too much there, but a deuised righteousness of our owne, without the word of God. Such as is that of the Papists in whipping themselves. Therefore *Salomon* addes in the same place: *Neither bee too wise*. Make not thy selfe wiser then God, in prescribing to thy selfe a stricter righteousness, then his word imposeth vpon thee. What then? is this to cry downe the practise of true piety, & mortification commanded

XII. Deceit, wresting the Scripture to be for vs.

Obiect.
Eccles. 7. 18. 19
explained.

Answ.

Rom 6.12.

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leaue to be wicked in any sort, though neuer so little, no more then the Apostle, saying, *Let not sinne raigne*, doth thereby giue liberty to vs, that sinne may be tolerated, so it raigne not; or then he doth, when he saies, *Let not the Sun goe downe vpon your wrath*, thereby giue liberty to be angry till the sunne be set. But as there the meaning is, that if it be so that we cannot wholly be free from rash anger (which were to be wished) yet we should not nourish it, but labour with all speed to quench it: so also here, that if it be so wee cannot altogether be free from the taint of wickednesse, yet that we should keepe our selues from falling out into the excesse thereof, as the common sort doe, no further are the words to be stretched.

Prou. 14. 16.

2 For continuing impenitently in their sins they alledge that of Salomon, *The iust man falleth seauen times a day, and riseth againe*. Which is to be vnderstood of his falling into affliction, and not into sinne. So likewise they vrge that of Ezekiel, *At what time soeuer a sinner repents, &c.* But they forget that of S. Austen, *he which giueth pardon to the repenter, doth not alwaies giue repentance to the sinners.*

Eccles 3. 4.
expounded.

3 For mixt dancing of men and women, that of Salomon, *There is a time to dance*. Answ. Salomon speaks not of such things as we ought to doe, or may doe, by the commendement or permission of God, but of such things, as fall out, and come to passe by the providence and decree of God. *There is an appointed time*, namely in Gods eternall decree, for euery thing; name-

namely that falls out, euery, either crosse, or pleasing accident; for otherwise there is no such time, wherein we are bound to throw away that we haue, so as we are to keep and get it.

4. For vsurie, that in the parable, *Why diddest thou not put it forth to the exchangers, that I might haue mine owne with vantage?* *Ans.* Grant that this be spoken in allusion to the practise of common and cruel vsurers, yet the Scripture doth no more allow of the common trade of vsurie by borrowing a similitude of them, then of vniustice, in the parable of the theeuish steward; or of theft, in saying, Christ shall come *as a theefe in the night*, or of the heathens Olympicke games, in comparing the practice of Christianity, to those races; or of dancing in that parabolical speech, *we haue piped and ye haue not danced*; or of charmes and incantations, in likening the wicked to the *deafe Adder, which beareth not the voice of the inchanter*.

Mat. 25. 27.

Luk. 16. 1.
1 Thes. 5. 2.
1 Cor. 9. 24.

Mat. 11. 17.

5. For fornication, that it is indifferent, the words of the councell, *Acts 15.* ioyning fornication, and conforthing it with things indifferent, viz. *bloud and things strangled*.

Ans. The reason of that coniunction was the generall account that those times made of fornication, not the counsels owne opinion.

6 For defiling, at the least the outward man with idolatry. *Naamans* petition, *God be mercifull vnto me when I come into the house of Rimmon*, with the Prophets answer, *Goe in peace.* *Ans.* The words in the original, as some learned haue obserued, may be read thus, *God be mercifull vnto mee, for I haue gone into*

2 King. 5. 18.
interpreted.

into the house of Rimmon, so that Naaman now purposing wholly to cleave to the true God, craues pardon for that which he had done, no leaue for that he was to doe. The word is vsed in the same manner in the inscription of two Psalmes together: In the 51. Psalm, *A Psalm of Dauid, after the Prophet Nathan came to him*: For hee did not make the Psalm, till after he had been with him. So in the 52. Psalm, *A Psalm of Dauid, after that Doeg came, and shewed Saul, &c.* And in Psalm 54. *After the Ziphims came.*

7 For a lawlesse liberty to deale with our owne things as we list, that in the Parable, *May I not doe with mine owne as I list?* *Ans.* It is Gods speech, and his peculiar priuiledge, not thine, who hast nothing simply thine owne.

8 For *temporizing* and framing of our selues to all companies, that of the Apostle, *Vnto the Iewes, I became as a Iew, &c.* *Ans.* The Apostle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their impieties, for he neuer sacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, 1. in the vse of things indifferent, 2. in a mercifull compassion towards them, tenderly earning in his bowels ouer their soules; not in a crafty counterfeiting of their fashions. Hee becommeth as a sicke man to the sicke, not that feigneth himselfe to be sick of the same disease; but that ministrereth vnto him, and with a bemoning minde, thinketh what he would be glad others should do to him being sicke, and doth the same to his brother.

Diuerse such like writings of Scripture might bee
instan

Mat. 20. 15.

1 Cor. 9. 20
opened.

Compassionem
seruandam, non
simulationem: sal
uare fit. n. tan
quam exequi
ministrat aggro
to, non cum se
solum habere
mentis ut, sed
cum an m. con
soleretur, &c.
Au 3 in Epist.

instanced in. But these are enough to giue vs a say of the deceitfulnesse of our hearts in this kind.

The last *deceit* is, the inuventing of euasions, how to elude such arguments, whether from the Scripture, or from sound reason, as make against our sin. To shew this in some particulars.

1 When we plucke and pinch the long haire of ruffians with that pregnant text, *It is a shame for a man to weare long haire*. Nature it selfe teacheth it. Answer is made that it is onely to be vnderstood of such haire that is as long as womens. But as it is said of the Pharisees, that their *Phylacteries* were broad, but their *expositions* of the Law narrow, so it may be said of these men, their *haire is long*, but their *exposition* of this Scripture is very *short*, whiles they restraine the word, which signifieth to nourish the haire at large, onely to such a kind of nourishing, as women vse, that let it grow downe to their feet. *Homer* vsing the Apostles word, calls the *Grecians* nourishers of their haire; who yet I hope did not weare their haire so long as women, that they were faine to bind it vp. Thus in stead of clipping their haire, they clip the Scripture.

2 The like shift is that which is vsed to decline the stroke of *Deut. 22.* against *stage-players*, where the man that putteth on womans apparell is said to bee an *abhoimnation to the Lord*. A fearefull thunderbolt. But loe, a thicker, which some of *Adams* sonnes haue found to hide themselues from this thundring voice of the Lord; and that is a corrupting glosse, which interprets it of such onely, that weare womens apparell *ordinarily*, and *daily*, so as women vse to doe.

Yea,

XIV Deceit,
Eluding the
Scriptures
against vs.

1 Cor II. 14.

Κομᾶν.

Deut. 22. 5.

Lilbeck.
2 Sam 17.

Yea, but the word is to *put on*, and it cannot be denied but players put it on when they act womens parts: And the same word is vsed of *Danids* putting on *Sauls* armour, who yet put it off againe presently.

3 And lastly, not to exceede in multitude of examples; when the negligence of Pastors is checked with that expresse commandement, *feed the flocke*, that is, saith the deceitfull heart, either by thy selfe, or by another. And yet Christ biddeth *Peter*, if he loue him, and as he loues him, to feede his sheepe. Looke then how thou art to loue Christ, so thou art to feede his sheepe. If thou thinkest it enough to loue Christ by a deputie, then maist thou also safely thinke it enough to feede his sheepe by a deputie.

It might be shewed in many other things besides, how full of subtrill and sophisticall wic our hearts are in coyning of distinctions, and deuising shifts to restrain *hatreds*, as they call them, that is, the commandements that make against them. But the question is, whether these distinctions will go for current, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there be in neuer putting on of womens apparell, in wearing our haire in the ordinarie shortnes, in feeding the flocke in our own persons. But the other matters are doubtfull, & questionable. Take heede therefore, lest, on thy death-bed, thou make this doubt, O what if that were not the meaning of that place, feed the flocke, that is, either by thy self, or by thy substitute? How if Christ meant only feeding by our selues, in our owne persons?

Oliare stringere, fauores ampliare.

sons? how then? who seeth not, that when death commeth, then all our quirkes of wit, whereby wee soothed our selues in our sinnes, vanish away as smoake? Venter not then to leane vpon such broken staues, which will surely faile thee in thy greatest neede.

CHAP. XVII.

Seauen deceits of the heart in perswading to the omission of good.

HAuing spoken of the deceits of our hearts in perswading to the *commission of euill*, it remaineth that we proceed to their deceits in perswading to the *omission* of that which is *Good*. And they are specially *seauen*.

The *first* is, when, as before the foule and ougly face of sinne was painted with the faire colours of vertue and holinesse: so here, contrarily, the beautifull face of vertue is all to bee slurred, and smeared with the blacke soote of those vices, which seeme to haue some affinity with it. Thus conscience of sinne is traduced as precise nicenesse and needelesse scrupulosity; obedience to Gods lawes is thought the basest bondage, *Psal. 2.* Lust severity heares ill, vnder the name of mercilesse cruelty. Zeale is censured for hypocrisie, rashnesse, madnesse. Patience for stupidity, and cowardize. Humility for basenesse of minde,

² To omit good, where the

¹ Deceit, disguising of vertue with sins deformities.

² King. 9. 11.

Math. 26. 8.

Esay. 7. 12.

II. Deceit, to
bring from a
little to no-
thing.

minde: wisdom for craft. And so are many excel-
lent graces and workes discredited with vs., and we
brought out of loue, and liking with them. *Indas*
disgraced the iust and honorable liberalitie of *Mary*,
in breaking the boxe of ointment on our Sauiour, as
too profuse & riotous a wast. The Iewes taxed *Iohns*
seuerer grauitie as diabolicall, and *Christs* gentler aff-
ability as *Epicureall*, and fauouring of licentiousnesse.
Ahaz counted trusting on God to bee tempting of
him. And the *Papists* slander marriage, as an vn-
cleane and fleshly worke. Herein vertue fares much
like her followers, who neuer could bee free from
those aspersions, & imputations, which of all others
they least deserued. But, as the wicked, to bring
the godly into hatred, haue alwaies raised vp slan-
derous reports of them, that they are thus and thus,
(as of the Christians in the Primitive Church, that
they were enemies to the Emperours, practisers of
uncleannesse in their meetings, &c.) when indeede
they are nothing lesse; so doe our hearts craftily mis-
informe vs of vertue, and as once they of the *Hugo-
nites*, tell vs terrible things of it, to bring vs quite
out of conceit with it.

The second is, when our hearts would onely ob-
taine thus much of vs, to remit but a little of our
forwardnesse and zeale, as in the strict obseruation
of the Sabaoth, and other such like duties. For by
this meanes, as in committing of sinne the deceit of
our hearts was, to bring vs from a *little to much*: so
heere, from a *little to nothing* at all, that by little and
little degenerating, at the length we might be quite
stript and emptied of all goodnesse. A fearefull
example

example whereof the Church of *Ephesus* yeeldeth; whose little abatement of the seruour of her first loue, made way to the remouall of her golden Candlestick, and so to the bringing in of that fearefull and fatall darknesse wherein her former so glorious and shining light was wholly extinguished. Our wisdome therefore in standing out against our own hearts, and the Diuell, with whom they conspire, must be like to that of *Moses* in standing out against *Pharaoh*, not to yeeld so much as a hooft; If we do, our case in the end will be the same with them, that yeeld all at once, and at the first dash wholly fall away. It matters not greatly to Sathan, in the spirituall shipwrack, whether the ship bee suddenly cast away by some violent tempest, or be drowned by degrees, the water getting in by little and little at some little hole. Lingring consumptions bring death as well as the violent burning feuers. *Hee that is carelesse in his businesse*, saith *Salomon*, *is brother to the waster*, and will surely come to pouerty in the end. This is true also spiritually. If once wee beginne to slacke of our care and watchfulnesse, and beginne to grow cold and careles, and to carry our selues remissely in religion, wee shall quickly come into the same case with them that wast and hauocke all conscience at once. Since therefore this is the Diuells craft, and our owne hearts together, not to set vpon our whole treasure and store at once, but here a snatch, and there a snatch, till by little and little, they haue exhausted vs, like *Nabuchadnezar* in the spoile of the Temple, first taking away one part of the furniture, then another: It stands vs in hand to holde

Reuel. 2. 4. 5.

Prou. 18. 9.

Dan. 13.
compared
with Ier. 26.
19. 29.

Confess. 10. 35.
Quoties nar-
rant inania
primo quasi to-
leramus, ne of-
fendamus infir-
mos, deinde
paulatim liben-
ter aduertimus.

III Deceit,
seuering of
the pleasure
of godlinesse,
from the trou-
ble.

Psal. 73. 13.

Rom. 15. ad
pop. Antioch. in
fine.

fast our owne, and not to let goe the least parcell thereof. For if once a breach bee made in vpon vs, and but some little taken away, wee cannot but bee weakened thereby, and so lye open to further danger. *How often* saith *Austen*, "hauiing at first but "tolerated of those which tell idle tales, least wee "should offend the weake, afterwarde by little and "little haue we come willingly to listen vnto them? If once we become lukewarme, wee are so much the fitter to become colde, and then to freeze. If we suffer zeale to coole, quickly wee shall come to rest in the outward performance of religious exercises, without any sense of the quickning life and power of godlinesse in them, and at length we shall proceed on, from this dead senselesnesse, to open prophane-nesse, and contempt of all goodnesse. Withstand then the first beginnings of declining.

The third is, when the pleasure, comfort, and reward of godlinesse is seuered from the toyle, trouble and affliction that waites vpon it. As, contrarily in sinne our harts cunningly abstracted the paine from the pleasure. This deceit sometimes preuailes with the godly; as with *Dauid*, when considering the present afflictions of the godly, he cries out, *I haue washed mine hands in innocency in wine*. But more commonly with the men of this world, when they heare that hard saying, *if any man will lue godly, he must suffer persecution*, and *if any man will be my disciple, hee must forsake all*, father, mother, lands, liuing, and life it selfe. But here *Chrysostome* giues vs an excellent rule, that when in any good thing to bee done for Gods cause, there seemes to be losse, we should not only looke

looke to the losse, but to the gaine also inclosed in this losse. Art thou to giue almes, and doth the expence of money trouble thee? Consider also the returne and increase of that which thou expendest. Hast thou lost any thing in thy outward estate? Giue thanks to God: and consider not the griefe which thy losse, but the ioy and comfort which thy thanksgiving affordeth thee. Art thou reuiled, and reproched? beare it with a good spirit, and thou hast more cause to glory in thy *patience*, then to grieue in thy *reproach*. We see the husbandman considers not the sowing in teares, but his haruest, his reaping in ioy. The fisherman looks not to the casting in of the net, but to the draught; nor the merchant to his sea-voyage, but to the returne of his merchandize: so must we, not so much looke to our losses, crosses, afflictions, as it were the showing & lowring seed-time, but to our reaping time, our haruest, the coming of our Sauiour, the blast of the trumpet, the exceeding glory prepared for vs. With *Moses* wee must looke to the recompence of reward, and the eternall weight of the *crowne* must waigh downe with vs the light and momentany waight of the *croffe*. And as in sinne wee should haue a fore, not seeing onely, but feeling also of the paines, when seeing onely tickling pleasures, presents it selfe: so in obedience, of the pleasure, when nothing shewes it selfe to the outward eye, but paine & trouble. If thus we can do and truly conioyne those things which our cunning hearts fraudulently sunder, the *crowne of thornes* and the *crowne of glory*, *Golgotha* and *Caluary*, co-suffering and co-reigning with *Christ*; then shall we account the

Heb. 11.

rebuke of Christ a matter of encouragement, yea, a greater attractive vnto godlinesse, then all the treasures of Egypt. For the lesse our reward is heere with men, the greater may we assure our selues shall it be hereafter with God. For if cruell men haue so much good nature, as to see the paines which others haue taken for them, to be recompenced: thinke we that the God of mercy can suffer them to goe vnrwarded of him that haue suffred so much for him?

Yea, but in present thou saist thou seest, and feelest nothing but paines, punishments, troubles, and tribulations. First, this is not so. Much comfort, and sweetnesse of delight is there in the very act of obedience, in regard of the peace and ioy of conscience; as contrarily much torture, & terror in the very act of sinning: for heere euen in laughing, the heart is sorrowfull, as in the way of obedience, euen in mourning the heart is light and cheerefull. In which regard, though there were no heaven, nor future reward of glory, yet the godly life, with all the troubles thereof, were to bee preferred before the sinfull with all it pleasures; onely because of the sweet quiet, and contentment of an vnguiltie conscience, whereas the wicked haue a tormentor within, a selfe-condemning conscience: The mudde and mire of which raging sea troubleth, and distempereth the pleasures of sinne, which yet, if vntroubled, should last but for a season, hauing a most miserable successeur to follow, endlesse and remedilesse sorrow. So quickly in sinne doth the pleasure fade and vanish, leauing behinde it perpetuall paine: whereas in obedience contrarily the paine is transient, the plea-

pleasure eternally permanent.

Now that in obedience first thou hearest and feelest of the worst, and the better is reserved for the time to come, this ought the rather to hearten thee thereunto. As being an argument that there is no deceit which here thou needest to feare. For where deceit is ment, there the best things that may tickle and tempt vs are shewed, the worst are concealed, till afterward. As for example, those that steale away children, do not tell them of rods and stripes, but of plummets, apples, cakes, babies, hobby-horses, and such like knackes, that vse to please children. And then hauing thus caught them, the poore children afterward feelee much woe and misery; so in catching of birds and fishes, their daily foode that they delight in, is shewed them: the snare, the hooke they feelee afterward: And thus doe our hearts, as we shewed, deceiue vs in perswading vs to sinne by objecting to our senses the pleasurable delights thereof, not telling vs of the *after-claps*. But now in obedience, the word of God first tels vs of the *griefe*, then of the *glory*; first of the *labour*, then of the *reward*; first of the *teares*, then of the wiping *handkercher*; first of the *race*, then of the *garland*; first of the *fight*, then of the *kingdome*. Is not this plaine dealing to let vs know the worst before-hand? Doth not God herein deale as a Father with his childe? And will a Father coosen and circumuent his owne childe? No. And yet first, in his childhood, he tels him of the seuerer schoole-master, of the swindging rodde, of the hard feruler, and of such like terrible things. Afterward, when he comes to age, hee tels him of his inheritance,

Chrys. 8. hom.
16. ad pop. Ant.

heritance, and passeth it ouer to him. Lo then what a strange deceit this is, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is so cleere an euidence of his faithfulness. If now wee were told onely of pleasures and delights, wee might suspect deceit, and feare there would be none in the end. But now hearing nothing but of the crosse, of gall and wormewood, wee may the more perswadedly assure our selues, that the wine and hony will come, and that beginning with the dolefull darknesse of the night, wee shall end in the ioyfull light of the day. Where ioy hath the beginning, there feare of griefe makes our ioy grieuous; where griefe, there hope of ioy makes our griefe ioyfull.

IV. Deceit,
remembrance
of that by-
past.

Phil. 3.

Gal. 6.
2. Cor. 9.

The *fourth* is, from the remembrance of that good which we haue already done. Whereunto we falsly inferre that wee may now sit downe, and rest vs a while, as hauing done enough for our parts. This seemes to haue beene *Ithurs* deceit: Hee thought it enough he had destroyed *Ahab* his posteritie, and idols. He thought this a great matter, and therefore that the doing of this might well excuse him for the not destroying of *Ieroboams* Calues. But *Paul* had done far more, and yet forgot that which was past, and still pressed toward the marke, notwithstanding hee had so happily combated with his corruption, that he could say, *I am crucified to the world, and the world to me*, yet he still continued beating downe his bodie. So *Timothie*, though a rare man for mortification, yet continued still in the vse of such seuerer abstinence that *Paul* was faine to stay him, and bid him

him drinke no longer water. But marke here the deceit of our hearts in turning the *spurre* into a bridle. For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practise. All lost, if wee giue ouer before the race be fully runne out. Wherefore *S. Paul* perswades *Philemon* to shew mercy to *Onesimus* by reason of his former practise of that grace towards others; for hauing said, *Wee haue great ioy and consolation in thy loue: For by thee, brother, the Saints bowels are refreshed*, hee inferreth presently this: *Wherefore I beseech thee for my sonne Onesimus: Refresh thou his bowels, as thou hast done others of the Saints.* Still hold out in the exercise of this grace, that thou maist receiue a full reward. In like manner he reasoneth with the *Corinthians*, *As yee haue abounded in loue and knowledge, &c. so see ye abound in this grace* (of Liberality) *also.* Wee contrarily, thinke our abundance in some graces may dispense with our defects in others. But as in the parable of the lost sheepe, the shepherd leaueth the sheepe he hath, and seeketh out that he wants; so should we here: In our thoughts, at least, leaue those graces thou hast: Doe not so stand thinking of them, that thou shouldest neglect that which thou hast not. In the parts of our bodies none so foolish as to reason, no matter for the want of mine eye, because I haue eares, nose; &c. No souldier so senselesse, as to say, no matter for a head-peece, because I haue a breast-plate. In the furnishing of our houses if one onely ornament be wanting, wee doe not thinke the want made vp in the rest which we haue, but contrarily, that

Phil 8. 9.
expounded.

3. Cor. 8. 7.
cleered.

Τὸ ἔργον ὁ-
ντας τοῦ βα-
σιλεὺς διεγεί-
νοντο αὐτῶν.
Chrysostom 9. ad
pop. Ant.

V. Deceit,
comparison
with interi-
ours.
Luk. 13. 11.

VI. Deceit,
Pretence of
auoiding euill.

that we ought so much the rather to provide that which is wanting, because of those we haue. In running of races, the people hallow and shout, not to the hindermost, but to the foremost that are neereft the goale. The like hartening should we giue to our selues, the nearer wee approach to the end of the Christian race:

The first is, from comparing our selues with others that are worse, as the Pharisee compared himselfe with the Publican. Hence wee gather, that as long as wee haue others farre behind vs, we need not so be stirre vs. This deceit is like that of the Drapers, that commend a carsey by laying it to a rug. Well in other things we doe not so deceiue our selues. A man of some competency in his outward estate, if he see a beggar that hath nothing, will not thereupon conclude that he is rich enough, and neede seeke for no more. No, but if there be but one richer man then himselfe, hee is an eye-sore. As long as hee sees him, he thinkes himselfe poore. So the runner in a race hastens his pace by looking to those before, not slackens it by looking backe to those behinde. So should we rather cast our eies vpon those that are of greater eminency in grace, then our selues, and then hang down our heads, and couer our faces in shame to see what *nothing* we are, and then put to the spur to this dull iade, our naughtie flesh, that wee may make more haft in our iourney.

The sixt is, when wee abstaine from good, vnder pretence of auoiding euill: which answeres to that deceit in the former kinde, of doing euill for the procuring of good. This is the deceit of the Papists in
not

not suffering the Scriptures to bee read of the common people, because of the hurt that may come of it. *Austen* makes mention of some, that neglected the meanes of knowledge, because *knowledge puffeth up*. And so would be *ignorant*, that they might be humble, and want knowledge that they might want *pride*. So the Philosopher plucked out his eyes to auoide the danger of vncleannesse. But we must learne neuer either to feare *good*, though it may seeme neuer so hurtfull, nor to embrace *euill*, though neuer so *profitable*. Hurtfull good is more profitable, then profitable euill.

In Ps. 130. Sed
rursus sunt qui
dū luminis qui
cum a dierint
quia humiles
esse debent, de-
mittunt se, nihil
volunt discere,
putantes quia si
aliqui didice-
runt superbie-
runt, & in solo
lacte remanent.

CHAP. XVIII.

Of another deceit in the same kinde.

There remaineth yet one deceit more in this kind, for which, it being something more large, we haue reserued this Chapter. And that is the inuenting of false reasons to detaine our selues from performance of dutie. For euen in such duties, whereto we haue bound our selues by vow, we will yet go about to slip the collar, and to vntie the knot: which *Salomon* intimateth in that Prouerbe: *It is a snare after the vow to inquire*, namely, colourable reason to elude our vow: Much more then will our deceitfull hearts doe the like for those duties, whereto yed onely by Gods commandements. For if they haue sleights to loose a double knot, both of a commandement and vow to; much more then a single knot

VII. Deceit,
invention of
false reasons
or thiffs.

Pro. 20. 25.
explained,

2. Chr. 29. 11.

Gal. 6. 6.

knot of a commandement alone. To exemplifie this in some particulars; Many, when called to the supper of the Lord, pretend their want of preparation and vnfitnes, by reason they are not in charity with their brethren. A notable deceit! For why doe they not vpon the same ground refuse to pray also, because loue and vnity are as well required heere, as in the Sacrament; yea a sincere profession of it, *forgiue vs, as we forgive, &c.* When, in the publique reformation of religion, vnder *Ezekiah*, there was some backwardnesse in the Priests and Levites, and they happely, with the sluggard, were ready to hold the hand in the bosome, and to cry, A Lyon in the way, This innouation will bee dangerous, wee dare not be seene in it: *Ezekiah* (as after him *Femilius Paulus* Consull, when no body else durst, himselfe ran in the hatchet into the temple of *Serapis*, the demolishing whereof the Senate had decreed) began first himselfe, and awaketh these sluggards with these words: *O be not deceiued my sonnes; God hath chosen you, &c.* As if he should say, I know your hearts are cunning and deceitfull enough to suggest false reasons, to discourage you, but harken not vnto them. Doe your duty. So also in the maintenance of the ministry, because of the many vaine shifts which men haue for their base and illiberall dealing with vs, saying, Wee liue idly, and doe nothing but speake a few words, &c. Therefore *S. Paul* hauing exhorted the *Galathians* to this duty, to rake away all their witty excuses, addes, *Bee not deceiued, God is not mocked.* Therefore shewing, that as in diuers other things, the deceitfulnesse of our hearts shewes

shewes it selfe, so in this, namely, the forging of idle reasons to satisfie & beare out themselves in the neglect of duties commanded by the word of God. And as the deceit is in the people, in denying the Minister his dues, so also in the Minister in denying the people theirs, the due, namely, of spirituall inspection and instruction. For here some pretend, that for a while they withdraw themselves, that they might follow their studies in the Vniuersitie, and so bee the better fitted for their charge. When yet *Timothy* for the Churches behoofe, forsooke *Pauls* company, his deare Master, with whom if he had abode still, neglecting the Church, hee wanted not this pretence, that hee did it to furnish himselfe with greater store of knowledge. For *Paul* might haue bene in stead of many Vniuersities to him. So in the matter of patience, this is an vsuall shift to excuse the want of it: Oh if I had deserued it, I could haue borne it: Whereas *Peter* shewes that wee ought so much the rather to bee patient when the euill wee suffer is vnderferued, because then patience is most praise-worthy, when it is most prouoked, And iniuries doe more prouoke patience, then deserts. Besides that, in vnderferued euils, wee haue the conscience of our owne innocency, to comfort vs in that griefe, which the smart of the euill bringeth. All which comfort is wanting, when the euil is deserued. And lastly in the durie of liberalitie, how witty and crafty doe men shew themselves, in deuising reasons to saue their purses? as that they haue charges of their owne, they know not what neede they may come to themselves, and diuers such like. And hence

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2. Cor. 8. 2.

it is, the Greeke word, which the Apostle setteth out Liberality by, signifieth *Simplicity*, in opposition to that crafty and witty wiliness that is in the Co-uetous; to defend themselves from the danger as they thinke of liberality.

But to omit these particular instances, which are infinit; there are five more generall and common shifts, which men vse, to auoide the practise of godlinesse.

1 Shift, from
not doing
euill.

Math. 3. 10.

Mat. 25. 30.

Mat. 25. 42.

1 Of those whose religion and diuinity is wholly *negative*: Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, so they doe no euill. But these must remember, that *euery tree that bringeth not forth good fruit (for all it bring forth no bad) shall bee cut downe for the fire.* That the seruant, that doth not imploy, and increase his talent (for all he returnes it safe and sound to his Master) shall be bound hand and foot, and cast into vtter darknesse. That many who neuer plucked either meat from Christs mouth, or apparell from his backe, nor with the wicked persecutors imprisoned him, and made him sicke, shall yet be condemned, for that they gaue him no meat, being hungry. nor apparell, being naked, nor visited him, in his imprisonment and sickenesse. That they themselves would not like of the like excuse in their idle & negligent seruants, neither would they thinke it a sufficient plea for them to say, wee haue not set your house on fire, or plotted with theeues against you, &c. Besides that these deceiue themselves in thinking they can abstaine from euill, in doing no good. Whereas, in Christs account, not to gather, is to scatter

scatter; not to doe good, when we ought, is to doe hurt; not to saue life, when wee may, is to destroy it. And therefore, being chalenged by the *Pharisees* for curing a sicke man on the Sabbath, his defence was, *Whether is it better to doe good or euill on the Sabbath, to saue the life, or to kill?* And, so in *Salomons* account, he that helps not his brother in his need, is a despiser, a harer, and so a murderere of him.

Second *shift* is of delayers, and procrastinators; who say the time is not yet come for them to be so graue, and godly. Hereafter they will repent, and reforme their waies. So said the Iewes for the building of the materiall temple, *The time is not yet come*; and the like doe many of vs say, for the building of the spirituall temple of Christ in our hearts. Deceitfully we, as well as they: for the reason of repentance is not the time to come, but the very instant wherein we liue. Behold now the accepted time: behold now the day of saluation. To day, whilest it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, because our life is not in our owne hands, but in Gods; who in a moment can take it away. But say that, as once *Ex. xlii.* thou hadst a lease of thy life for some certaine space of yeare: yet still the dectie should be the same; for though thy life may continue longer, yet how knowest thou that Gods cal also will stil continue? or if that doe, whether he will giue thee his grace to answer vnto it, who hast already so contemptuously reiecte*d* it? Assure thyselfe, hee that will not bee fit for God to day, will be lesse fit to morrow. For heere in specially is the deceitfullnesse of sinne to be seene, that

Mark. 3. 4.

Pro. 14. 20. 21.

2. Shift, from purposes for the time to come.

Hag. 1. 2.
70 yuo.

Isay 49. 2.
2 Cor. 6. 2.
Heb. 3. 15.

Heb. 3. 13.

that still the longer it continueth with vs, the greater strength, and interest it getteth in vs, and so as the Apostle shewes, it hardens our hearts, and more disables vs for good duries then before. Know it then for a truth, that when thy deceitfull heart thus procrastinates the practise of godlinesse, and puts it off to the time to come, by that time thou wilt bee so rooted, and settled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit vnto repentance. Such a fore-skinne will bee growne ouer thine heart, so thicke and brawny, that hardly will the most powerfull motions pierce through it. Doe wee not see how easily the crookednesse of a young twigge may be corrected? let it alone till it be growne a confirmed tree, it is inflexible. Alas how many haue there beene, who deceiuing themselves with an opinion of repenting hereafter, as thinking the present time when God called them vnseasonable; afterward, seeing their error, and how they had let slip the season, haue howled with *Esau*, and haue then cried out, they could not repent, because the season was now past, it was now too late? What a cunning trick of thine is this, O thou deceitful heart! when thou shouldst do good, to say, It is too soone, that time is not yet come, hereafter I will doe it? and yet when this thy hereafter is come, then to say, now it is too late, the time is past? Let vs not then be thus deluded, suffering the time of grace to overpasse vs to our destruction. Behold thy spirituall enemies are in a readinesse for thee, they haue their naked swords drawne, and already stab thee. And is

it

it now a time for thee to talke of deferring thy preparation for them? If thou come not out & harnesse thy selfe for the battell in all the hast, thou wilt bee vtterly ouerthrowne, before thy *hereafter* be come. Why shouldest thou deale with Christ like the Diuels, who cried against him comming to dispossesse them, *Why art thou come to torment vs, before our time?* For so many account the practise of godlinesse a torment. Why shouldst thou doe worse with God, then thou oughtest to doe with thy neighbour? *Say not to thy neighbour, goe and come againe to morrow, and I will giue thee, if now thou haue it.* I cannot say indeede, that when God to day calles for thy repentance, thou hast it of thy selfe, then to giue it him: Yet this I may say, say not to God, Come againe to morrow, and thou shalt haue my repentance; when to morrow thou shalt be lesse able to giue it, then to day. O that thou couldest be wise to know the time of thy visitation, and to apprehend the occasions & gracious opportunities of thy good, while they are offered; to obserue the time of the spirits mouing in thy heart, as once those sicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy soules health, as they did that for their bodies. If with the Church in the Canticles when Christ knocketh at the doore of thy hart thou rise not vp in all the hast to let him in, he wil be gon, and with her, thou maist seeke him long enough in great woe & grieve, as once *Ioseph & Mary* did bodily, ere thou art like to finde him. Heare what Christ himselfe saith, *Behold I stand at the doore and knocke, if any man heare my voice, and open, I will come in, else*

R

not

Pro. 3. 28.

Reu. 3. 30.

*Solus occidere &
redire possunt,
&c.*

not. Thou seest the Mariners and Watermen, because they haue not the winde & tide at command, take the benefit of it, whiles it serues. The good husband in the world, how greedily doth he apprehend the occasion of a good peniworth and takes the advantage of the market? O that wee could be as wise spiritually, and take our peniworth, of the Gospell, while it lasteth, & whiles it is yet day ply our worke, before the twelfth houre be gone, and that fearefull night ouertake vs wherein none can worke. O that *in this our day*, as Christ with teares wilhed for Ierusalem, wee could know the things belonging to our peace! Let vs not deceiue our selues in thinking because we are young, we haue therefore time enough before vs, we need not make such hast. Alas it is but a day, a short day, all the time that we haue. O that in this thy *day* saith Christ. And then after it comes an eternall night. Other dayes, though they haue their nights, yet those nights end, and day comes againe. But after this day is once gone, there neuer comes a new day, to worke the work of the Lord in againe. O but the day of the Gospell among vs hath beene, and so still is like to be a long day. Well, bee it so. But then the day of thy life may bee short enough, and then the other is thine no longer then thou liuest. When thou art dead, what good will the Gospell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy. Well grant thee that too, yet the day of the Gospell, and the grace of God may bee out before the day of thy life. And then what good will thy life do thee? One of these two may easily bee, that if the
day

day of the Gospel be long, the day of thy life should be short, or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous and deceitfull delayes are. *Seeke the Lord therefore, while he may bee found,* lest other wise thou be like those that Christ speakes of, who shal seeke to enter, and shall not bee able, and Salomon, that shall seeke the Lord early, and shall not finde him. And all, because they hated knowledge, and did not choose the feare of the Lord, they would none of my counsell; I called, and they refused, I stretched out my hand, and none would regard. The season then of seeking God is when hee seekes vs, and inuites vs to come vnto him, when he calls and stretches out his hand, as he doth now in the ministry of his Word. If now thou stoppest thine eare, through the deceit of answering hereafter, thou art wondrous wide. As now *thou art deafe*, so hereafter God will be *dumbe*. Heereafter there shall be nothing for thee to answer vnto, no voyce of God to obey, saue that, *God ye cursed*. Gods spirit shall not alwayes striue with thee. Thou hast refused the good counsell of the Lord, and resisted his spirit in the word. Thou maist sit long enough ere the like grace be offered thee againe. The time shall come that thou maist desire to see one of the dayes of the Gospel, which now thou seest, and shalt not see it, when, as Christ said of himselfe to the Iewes, thou maist seeke the powerfull ministry, and shalt not finde it, because thou wouldest not be found by it, when it sought thee.

3. Shift is frō extraordinary occasions; as in those in the parable; when invited to the supper, excused

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them-

Luk. 13.
Pro. 1. 28, 29

Vers. 14.

Gen. 6.

Luk. 17. 22.
Iohn 7. 34.

3. Shift.
Special occasions.
Luk. 14. 18.

Verf. 26.
expounded.

Heb. 12. 1.
cleered.

themselues with the buying of farms, oxen, &c. But this is meere deceit. The true cause indeede, why they would not come, was because their farmes and oxen had bought them. Their affections had inthrall'd and solde themselues to the world. And therefore our Sauour, presently after the parable ended, addeth these words, *Hee that hateth not his father, mother, wife, children, yea and his owne life*, much more his farme, his oxen, *cannot bee my Disciple*. It was not then the farme, the oxen, but the inordinate affection to those things, that they lou'd them more then they did Christ that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed, pressing our soules down, but not in themselues. All the waight they haue in this kinde, they receiue it from our owne corruption. Which the Apostle sheweth, ioyning these two things together, *Casting away euery thing that presseth downe*, that is, the things of this life, *and sinne that so easily incompasseth vs*. It is this latter that makes the former burdensome to vs. Therefore they in stead of saying, *I haue bought a farme, I haue married a wife*, should rather haue said, *I haue sold my selfe to the inordinate loue of my farme, and I haue married my selfe to the foolish and carnall loue of my wife, as well as to my wife*. Some cases indeed there are, wherein that rule of our Sauour hath place; *I will haue mercy, and not sacrifice*: And then the occasion hindering the duty, is of greater consequence then the duty omitted. And the neglect of that occasion would haue left a deeper wound in our consciences, then of the duty. As in *Hannah*,
if

if, for the going to the sacrifice at *Shiloh*, thee had neglected to shew mercy to her poore infant in giuing it sucke. But heere many deceiue themselves, to make euery entertainment of a friend, euery gossiping or marriage dinner, or some such like occasion, to be a sufficient cause to iustle out the seruice of God? And this was *Marthaes* deceit, rebuked seuerely by our Sauour. Notwithstanding the meeting of friends in *Zacharies* house, the circumcision of the childe on the eight day was not neglected. The Israelites were but in an vnsettled tumultuarie estate in the wilderness, and yet, for all that they did not poss off the dutie of thanksgiuing, till they were peaceably possessed of *Canaan*. And for all their often remoues in the wilderness, and the vncertainty of them, yet they seeme to bee chalenged by the Lord for the neglect of circumcision.

Luke 1. 58. 59.

Fourth *shift* is that which is rise in the mouthes of the prophane, that it is vaine and bootlesse to take any paines in godlinesse. For if they be ordained to destruction, it will nothing aduantage them; they shall loose all their labour, if to saluation, though they liue neuer so wickedly, it shall nothing preiudice, or disaduantage them. They must needs come to their appointed end. But these must know that it is impossible, either for a reprobate to liue godly, or an elect alwaies to liue lewdly and loosely. For the same God that ordaines the end, ordaines the meanes. Those whom he hath ordained to saluation hee hath also ordained to good workes, that they should walke therein. Why then wilt thou deceiue thy selfe in this case, more then in the matters of this

4. Shift. Predestination.

Eph. 2. 10.

life? for there thou wilt not reason, God hath appointed how long I shall liue, therefore I will eate no meat, because Gods decree must needs stand, whether I eate or fast. Heere thou wilt haue the wit to answer. God indeed hath ordained how long I shall liue; but withall he hath ordained that the time I shall liue, I shall liue by the vse of meanes. Much more shouldest thou vse this answer in this case. For thou knowest not but God may miraculously maintaine thy temporall life with out meanes: but thou maiest assure thy selfe, God will neuer worke such a miracle, as to bring a sinfull irrepentant soule into heauen.

5. Shift,
Difficulty of
godlinesse.

Prou. 24. 7.
*Nolle in causa
est. Non posse
pretenditur.*
Sen. ep. 116.

The fift *shift* is of those that complaine of the difficulty of the practise of godlinesse, how painfull it is to our flesh, how impossible to be attained, and so by this meanes discourage themselves from making towards the heauenly, as once those spies did the Israelites from the earthly Canaan. Thus the foole puts off the study of knowledge, pretending the impossibility of reaching vnto it: As *Salomon* implies, when he saies, as it were mockingly imitating of him, *wisedomes* (in the plurall number) *are too high for a foole*. O there are so many and sundry things to be learned. How can I comprehend them all? But here the truth is, that want of *will* is the true cause, though want of *skill* and power be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay any thing, because they cannot pay all. So these vpon pretence of their vnability to doe all required, will not endeavour to doe any thing at all. *Dauids* practise

practise was cleane contrary. For hee proposing to himselfe that perfection of obedience required in the Law, farre aboue the reach of any man : *Thou hast commanded thy precepts to bee kept very much*; namely, with all our hearts, soules, &c, doth not thereupon giue ouer his desire, and endeauour of obedience, but rather prouokes and enkindles it thereby. For thereupon he infers presently, *O that my waies were so directed that I might keepe thy statutes.* Here to deliuer our selues from this deceit, wee must remember that God accepts *affecting* for *effecting*; *willing* for *working*, *desires* for *deedes*, *purposes* for *performances*, *pence* for *pounds*, and vnto such as do their endeauor, hath promised his grace, inabling them euery day to doe more and more. Which grace when once we haue, then shall we see how false it is which our hearts tell vs, concerning the paine and tediousnes of godlinesse. For then we shall feelee Christs *yoake to bee easie and sweete*, and *his commandements will not bee burdensome vnto vs.* Nay it is sinne, that is so painfull, Gods workes are farre more easie, then are the Diuells. For whether thinke we is the easier burthen to carry malice, and enuie in our hearts, or the loue of God, and our neighbour? To retaine the memory of iniuries is troublesome, and vexes the mind; but what trouble or paine is it to let ones anger goe, not to speake euill, not to reproach or slander our neighbour? not to sweare? to aske good things of God that giueth them readily? It is troublesome to the minde to carke and care, and take thought; but to rest on God by faith, how sweet an ease is it to the heart? It is a slander then against god-

Psal. 119 35.

Math. 11. 29.
1. Ioh. 5.
Chrys. Hom. 8.
ad pop. Antioch.
πισταδόντων ἐπ-
τάς ἀφ' ἑνὸς
τοῦ ἰσχυροῦ
ἰσχυρῆς ἐστὶν τοῦ
μυστηρίου.
&c.

linesse to say it is so full of paine and trouble. And of the deceitfulnesse of the heart in perswading, so much.

CHAP. XIX.

Of the deceit of the heart in that which it promiseth to vs.

2. Inpromising.

1. To our selues.

1. Pleasure in sinne.

Rom. 6. 21.

Pro. 12. 26. 27.

WE are now to proceede on to the third head of deceitfulnesse, which is in *promising*: And that is either to *our selues*, or to *God*.

To our selues we deceitfully promise many things.

1. Pleasure, profit, and the sweetnesse of both in sinne; but in the end in stead hereof (so faithfull are our hearts of their words) we find nothing but gall, and wormwood, shame in the world, confusion & horror in our owne consciences. Whence that question; *What fruit haue yee in those things, whereof yee are now ashamed?* As if he should haue said. Your harts promised you much fruit of pleasure and contentment in sin: Alas where is it? ye finde now nothing but shame. So true is that of *Salomon*: The righteous is more excellent then his neighbour; but the way of the wicked deceiues them. They think themselves farre better then the righteous: and so they were indeed, if they could finde that felicity in their wicked waies which their deceitfull hearts promise; but this they doe not. Their way deceiues them as hee shewes in the next verse. *The deceitfull man* (though)

(though when hee went about to steale his venison promised much mirth and cheere to himselfe, yet he comes short of his reckoning) *he shall not so much as roste that hee tooke in the hunting.* In couetousnesse, what happinesse doth the heart promise it selfe in gaine though neuer so vnlawfull, and vnrighteous? But how deceitfully, many examples can witnesse. What got *Ananias* and *Zaphira*, by referuering to themselves sacrilegiously the Churches goods, but a shamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promises of the King made him blindly & boldly rush vpon the Angels sword. Whence the scripture, vseth that phrase of the *Deceit of Balaams wages*. What got *Gebez* by taking vp that good morfell as he thought, which his Master so vnwisely, in his conceit, let goe beside his lips? nothing but a leprosie? Did not *Achans* Babilonish garment bring the stones about his eares? and *Iudas* thirty peeces of siluer the halter about his neck? Excellently *Salomon*, the bread of deceit seemes pleasant to a man, but afterward his mouth is filled with grauell. There are some meates, which are very pleasant in the mouth, and it is delighfull to hold, and role them there, but after once they are swallowed downe, with the fish, we feele the hooke sticking in our iawes; being in the stomacke they make vs wondrous sicke, so that wee cannot be well till the stomacke haue disgorged it selfe. This is the similitude whereby *Zophar* in *Iob*, doth most elegantly represent vnto vs the deceitfulnes of that pleasure the couetous promise themselves in the gaine of vnrighteousnesse. *Wickednesse was sweete in his mouth,*
and

Iude 11.

Iob 20. 12. 13.
14. 15. explained.

Gen. 3. 22.

Pro thesaurs
Carbones.
Rom. 7. 11.

Ephes. 4. 22.
Pro. 23. 3.

and hee hid it vnder his tongue and kept it close in his mouth, rolling it about, as a peece of sugar. But what? was it so sweet in his belly too? No, *His meat in his bowels was turned, it became the gall of Aspes in the middes of him. He hath deuoured substance, and hee shall vomit it. God shall draw it out of his belly.* And thus in the Gospel, are pleasures well called *thornes*, not onely for choaking the word, but also for pricking, and wounding the conscience with true sorrow, in stead of that false and flattering delight which we expected. As it is thus in couetousnesse, so in ambition, and all other sinnes. Did not *Adam* and *Eue* promise to themselues in the eating of the forbidden tree, the glory of the godhead? For what else meaneth that bitter scoffe, and salt sarcasme of the Lord, *Behold man is become like one of vs*? But what was the issue? *Moses* tells vs. *Then were their eyes opened, and they saw their nakednesse*, they saw how they were mocked, how for the mines of gold, they had met with cole-pits, nay, for heauen, with hell; for a throne of glory, with the dunghill of ignominy. In this regard the Apostle saith that *sinne deceived him*, because of this deceitfull promise of his heart concerning sinne. And for the same reason hee calleth the lusts of the flesh, the *deceineable* lusts of olde *Adam*; in the same sense, that *Salomon* calles the rulers meat a *deceineable* meat: Because wee promise such great matters of ioy and delight to our selues in our sinnes, the contrary whereof afterward our owne wooll experience teacheth vs. For sinne imbraces us indeed, but it is like the serpent. Together with the imbrace it mortally stings vs. Beleeue wee not then

then these inchanting songs, and faire promises. We shall smart for our credulitie afterward. Sinne that lay quiet before, like a sleeping dog, will afterward awake, and flye in our throats, and of a friendly perswader, it will turne a most vehement accuser. The promised pleasure shall vanish with the very act of the sinne, and then comes the sting of the guilt. After the sinne is throughly done shall wee perceiue the haynousnesse thereof.

II. Wee deceitfully promise to our selues the enioyment of many outward blessings, which yet wee neuer get. Thus *Saul* promised himselfe victory ouer *Dauid*, being shut vp in *Keilah*, *The Lord* saith hee, *hath deliuered him into my hand*. So also did the *Iebusites* triumph against *Dauid*, as though they had beene sure enough for euer being overcome by him. This deceit we may see in the craking of *Goliath*, and *Senacherib*, who had in their presuming hope, got the victory of their aduersaries before the conflict, and so putting on the harnessse, gloried as those that put it off. And we may easily discerne it in our selues who too too easily beleeuing such things as wee desire should come to passe, doe often make our selues sure of them, when yet in the end wee come short of them. Heerein deceiuing our selues, as the *Diuell* would hane deceiued our Sauour: *All these things will I giue thee*, saith he, which yet were not in his power to giue. No more are any of the least of these things in our hands, which wee so confidently assure to our selues. And therefore to this deceit oppose we *Solomons* counsell, *Beast not of to morrow, for thou knowest not what a day may bring forth*. Many things

Quis Egyptum
Thiasas vo-
cant. in hoc am-
plēctuntur et
strangulāt.
Sen. ep. 52.

Perfello demū
scilicet: eius mag-
nitude intelli-
gitur. Tacit.

2. Enioyment
of outward
things.

1. Sam. 23. 7.

2. Sam. 5. 6.

Deut. 28. 30.

3. Happinesse
in inioyment.Psal. 4. 2.
expounded.

Iob. 9.

things fall out betwixt the cup and the lip, insomuch that oftentimes wee enioy not those things which euen almost we haue in our hands.

III. Our hearts deceiue vs in promising I know not what contentment and happinesse in the fruition of these outward blessings, when yet the euent answereth not our expectation. O saith the deceitfull heart of man, if I might haue this or that which I desire, so much liuing, such or such an office, or preferment, how comfortable and solatious a life should I lead? well, when he hath his wish, it fareth with him almost, as with the Israelits in their quailles. He findeth more vanitie and vexation of spirit, in the presence, then he did before in the want of this his so much desired good. Hence also that phrase of the *deceitfulnesse of riches*, because they do not performe that which our hearts promise vs concerning them. In the same regard all worldly honours are called *lies*, by *Dauid*, *O ye sonnes of men, how long will ye follow after lies?* The lie indeede is in our owne false hearts. We make them lyers, in that we promise such great matters to our selues of them. Whereas in the end the *leaning staffe* becomes a *knocking cudgell*, and the prop to sustaine vs, like the *Egyptian reed*, proues a *pricke* to pierce and paine vs, and as *Iob* complains of his friends, all these matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whose waters faile in the sommer when we haue greatest vse of them. Thus *Eue* promised her selfe great matters in *Caine*, and he was the man obtained as a speciall blessing of the Lord, and his brother was called *Habell*, Vanity, as being

body in regard of him. But afterward this her son, on whom she so much doted, proued a very thorne in her side, and pricke in her eie. So concerning *Elkanah*, it is noted that he loued *Hannah* more then his other wife, promising no doubt, greater matter of comfort to himselfe in her, then in the other. But what followeth, *Hee loued her*, saith the Propnet, and *the Lord made her barren*. Marke the coniunction of his louing her, and Gods making of her barren. So shall it be in all such earthly creatures, whereunto we cleaue inordinately, fallly promising ioy to our selues in their vse. God, in his iust iudgement, shall make them barren, so that they shall not yeeld us a quarter of that comfort, or benefit, which we expected. The rich foole he promised himselfe a little heauen in his riches. *Soule, take thine ease, &c.* But alas how soone did God *disease* him? *O foole this night shall they take away thy soule*, and then where is thine ease? The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend onely the good, and the sweet, abstracted from the sowre, the pleasure diuided from the paine: but, in the fruition, we feelee both, yea, more of the sowre, then of the sweet. And hence it comes to passe, that nothing pleaseth vs, so well in the *fruition*, as in the *expectation*. Nay, nothing almost which pleased vs when hoped for, but does more displease vs when had. Nothing I meane of these *temporalls*, whereof now wee speake. For as for *eternalls*, they are more loued of vs, when *possessed*, then when *desired*. For it is impossible for any man to imagine, or conceiue of a greater happinesse then that

1. Sam. 1. 5.
If any would rather haue,
(And) in this place to be a
rationall particle, shewing
that he therefore
loued his wife because
of her crosse
in barrennesse
craving his
pittie; I strive
not.
Luk. 12. 19. 20.

*Nihil æquè ad-
eptis & concu-
piscentiis gra-
tium.* Plin.

*Quæ mereri op-
eremur, ubi
meruerimus ab-
dicamus.* Amb.

4. Freedom
from iudge-
ment, & hope
of heauen in
sinne.

that which they haue in themselues, that so hauing them he should begin to despise them, finding lesse then he looked for before he had them. Nay, our opinion doth not so much runne ouer in conceiuing of temporals, as it comes short in the apprehension of eternalls.

IIII. Our hearts deceiue vs in promising vnto vs, both freedom of Gods iudgements in sinne, and the fruition of his mercies in the neglect of obedience. In the one, cunningly separating the ende from the meanes, hell, damnation, iudgement from sinne; and in the other the *meanes* from the *ende*, holinesse, righteousness, from saluation: telling vs, we may enioy the end without the meanes, glory without grace, a plentiful harvest without seede sown. As the *Diuell* would haue deceiued our Sauior, promising him safe descent from the Temple without going downe by the staires: so heere would your hearts deceiue vs, promising a sure ascent vp into heauen, without going vp by the staires of the workes of obedience. A fearefull thing it is to see men go on boldly in their sins, and yet as boldly to promise heauen to themselues. O foolish sot! who hath thus bewitched thee to thinke, that after thou hast begunne and continued in sinne, thou shalt end in glory, and after thou hast liued many yeeres here in this world, and done nothing but shamefully dishonoured that God which made thee, with thy filthy beastly life, full of all impurity, that yet in the end God wil honor thee with the glory of his Saints? *Bee not deceived, saith Paul, Neither fornicators, nor idolaters, nor adulterers, nor*

wanton, nor buggerers, &c. shall inherit the kingdome of God.

And S. Paul tell vs that God hath called vs vnto glory and vertue. To glory, as the end, to vertue as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained these two faster together then that they should bee seuered. So also hath hee sinne and shame. And yet how many are there, like that man that *Moses* speaks of, who when hee heares the curses of the Law read, yet blesteth himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornesse of my heart*? When the Ministers of the word threaten in the name of God, his iudgements against sinne, are there not, who say in their hearts, Tush these are but scar-crowes: God means no such matter, this is but a policie to keepe men in awe? These are such as the Prophet saies haue made a couenant with hell, and death, and the rest of Gods iudgements. How could a couenant, will some say, be made with hell. Truly, true couenant can there be none; but onely the deceitfull heart of man perswades it selfe of a couenant, & so beares vs in hand that wee shall bee past by vntouched, whatsoeuer scourges come. Wee may see an example of this in *Eue*, who rehearsing Gods commandement and threatning to the serpent, began to minse it, with a peradventure, *Least peradventure yee dye*, when God absolutely and resolutely had said, *In dying yee shall dye*. So they in *Jeremy*, wicked and impenitent wretches, yet flatter themselues in hope of mercy, *It may be the Lord will doe according to his wondrous workes*.
God

2. Pet. 1. 3.

Deut. 19. 19.

Esay. 28. 15.

See Iunius in
Gen. 3. 3.

Ier. 21. 2.

God threatned *Ahab* to roote out his house; yet hee promised himselfe the establishment of his house. And thereupon so followed the worke of generation, that he left seuentie sonnes behinde him. 2. *Kings*. 10. 1.

5. Continu-
ance of prof-
peritie.
Obad 3.

V. Our hearts deceiue vs in promising a settled and immouable continuance of our outward prosperitie. This was *Edoms* deceit, to whom the Prophet thus speaketh: *The pride of thine heart hath deceived thee: Thou that dwellest in the clefts of the rocke, whose habitation is high, that saith in his heart, who shall bring me downe to the ground? This deceit was in her that said, I sit as a Queene, and shall feelee no sorrowes. Yea the godly themselves are subiect to this delusion: as David, when in his prosperity hee said hee should neuer be moued, & Iob when in his flourishing estate he said, I shall die in my nest, and multiply my daies as the sands. No maruell then if the foole say to himselfe, Thou hast goods laid up for many yeares.*

Psal. 30. 6.

Iob 29. 18.

6. Successe vp-
on insufficient
grounds.
Iud. 17. 13.

VI. We falsly promise to our selues good successe vpon weake and insufficient grounds. As *Micah*, Now I know, saith he, the Lord will be good vnto mee. Why *Micah*? because I haue a *Leuite* to my Priest: yea, but God did not allow of such rousing *lep-land* Levites; neither were priuate houses the place where God would haue the Levites imployed, but the Tabernacle. Herein it seemes *Balaam* deceiued himselfe, hoping because of his many altars, and sacrifices, his desire and purpose of cursing the Israelites would fadge. And this is the deceit of the superstitious, who boldly promise no small matter to themselves vpon the careful performance of their superstitious deuotions.

Num. 23. 1. 2
3.

tions. Yea among our selues many thinke if they humble themselves in confession, and can fetch a sigh, or shed a teare in prayer, or if they bee something more diligent in outward seruice of God then ordinary, they shall easily obtaine at Gods handes that which they desire.

CHAP. XX.

Of the deceit of the heart in that which it promiseth to God.

THUS wee haue seene how deceitfull our hearts are in the promises they make to *our selues*: it remaineth to see the like deceitfulnesse in the promises they make to *God*.

Now the heart is deceitfull in promising to God, either the duties of repentance, and reformation in *generall*, or any speciall dutie in *speciall*.

i. For *particular duties*, how often do we purpose, and secretly, yea otherwhile more solemnly, promise to God the performance of this or that, when yet, in the end we doe nothing lesse, by reason of the vn-soundnesse, and vnsetlednesse of our deceiueable hearts. *Salomon* insinuates, that in his time there were some, that after by vow they had bound themselves to the Lord for the performance of seruice, did yet afterward goe about to enquire for reasons, how to be discharged of their vow. *Jacob* promised and solemnly vowed to the Lord that being

S blessed

2. To God.

1. Duties particular, & that either simply,

Pro. 20. 25.
Eccles. 5. 5.

Gen. 35. 1.

Iud. 16. 20.

Psa. 37. 1. 2 3 P

Ser. de 4. scria

blessed in his iourney, and safely returned home againe, he would build an altar in *Bethel*, & pay tithes. Neuertheles, for all this, *Iacob* after his returne could sit still, and finde no leasure to pay his vow, till God came, & plucked him by the eare, both by the afflictions sent vpon him in himselfe & his children, and also by his owne voice, as it were shewing him the reason his danger before by *Esau*, and now by the people of that countrey, of *Dinahs* rauishment, and his sonnes barbarous murther, *Arise, go vp to Bethel, and build there an altar*, according to thy vow. How often doe the best purpose with themselues to shew some proofof their spirituall grace, in performance of this or that duty: when yet, when it comes to the triall, were altogether disabled, and shew nothing but weakenesse and corruption? because we haue by our negligence and securitie greued the spirit of God. Wherein it fareth with vs, as with *Sampson*, who said with himselfe, *I will goe out now as at other times, and shake my selfe*, but hee knew not, saith the Prophet, *that the spirit of the Lord was departed from him*. And so his heart deceiued him. Thus was it with *Dauid*; *I said, I will looke to my waies, that I sinne not with my tongue, I will keepe my mouth bridled whilist the wicked is in sight*: but presently after he shewes how soone he broke his word. *My heart was hot, the fire kindled, and I spake with my tongue, &c.* *Peters* example is very memorable; how confident was he in protesting and promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snailshornes, euen at the sleight touching of a silly wench. How soone saith *Ansten* didst thou deny him

him as a dead man, whom before thou confessedst as the living Sonne of God?

To this place belongeth that vsuall deceit, whereby we secretly promise to the Lord the doing of this or that, when our present estate shall bee changed. Oh if I were thus and thus, I would doe so and so. *If I were King*, saith *Absalom*, *I would see Iustice done to every man*. Thinke we, he would haue beene as good as his word, if euer he had beene King? Affuredly none would haue been more tyrannicall. If I were a rich man, saith one, O how liberall, how free-hearted should I be? God happely lets him haue *his wish*, but hee lets not God haue *his promise*. God giueth riches to him, but he no *liberality to God*. Nay, when he is become rich, he is more vniust, niggardly, scraping, then those of whom hee complained before, when hee was poore. Thus young men thinke with themselues, when they come to bee old they will not offend in those faults wherein they see age so much ouertaken, as frowardnesse, morositie, impatiency, contempt of youth, &c. Vnmarried persons thinke, when they are once married, they shall liue so louingly, and comfortably, and be quite free from all those faults which they see married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of godly education they would haue. Priuate men, if they were in places of gouernment, O the wonders that they then would doe. And in euery state and condition, whatsoeuer want wee see in others, wee dare promise touching our selues a freedome from it, if wee were in it. But wee

Or on condition of getting this or that

know not, at least remember not, that euery state hath seuerall temptations, and burdens, annexed vnto it. And how can we know, either how we shall *withstand* the one, or *stand vnder* the other, till it come to the triall. Nay; rather we should feare the worse of our selues. Behold, now, being poore, I am couetous, when I want that bait of feeling the sweet of gaine, which rich men haue. What then should I be, if I were rich, when the danger is greater to haue our hearts stolne away by riches eucreasing? Behold, now I am a single man, and haue no body to looke to but my selfe, and yet I finde I haue enough to doe this well: how then shall I doe when besides my selfe I haue a familie to ouer-see? Behold now I am a priuate man, & haue no body but mine owne familie to gouerne: And yet I finde my hands full with this: Alas! if I were in place of publike gouernment, how should I be ouercharged? Behold being but a meane obscure person, I yet find it hard to humble and keep vnder my proud heart. What should I doe then, if I flourished in worldly glory, and were a great one in Princes Courts? Loc I can hardly stand fast in firme ground. How then can I secure my feete in slippery ground?

2 Generall, of
repentance,

Ier. 34. 10. 11.

2 In promising to God repentance, and reformation in generall, the case is a like. Men in their afflictions, and sicknesse, looking for death, how liberall are they in their promises? but afterward how basely niggardly are they in their performances? They play childrens play with God, they take away a thing, as soone as they haue giuen it. When *Nebuchadnezzar* besieged *Ierusalem*, then the Iewes made

made a solemne couenant with the Lord, to set free their seruants: But no sooner had the King remooued his siege, but they retracted, and repealed their vow, and brought backe againe their seruants into their former bondage. So fareth it with these kinde of men. When God laies siege to them by sicknesse or some other pinching affliction, then couenants and promises are made, concerning the putting away of our sinnes. But no sooner doth God beginne to depart, and slake his wrath, but wee returne with the dogge to the vomit, and with the sow to our wallowing in the mire. Like *Pharaoh* that dismissed the *Israelites*, when death entred within his palaces, but presently after, in all hast, makes after them to fetch them backe againe. Thus was it in that great sweat in the time of King *Edward*: As long (saies one) as the feruentnesse of the plague lasted, there was crying *peccaui, peccaui*, mercy good Lord, mercy, mercy. The Ministers of Gods word were sought for in euery corner, they could not rest, they might not sleepe: yee must come to my Lord, yee must come to my Lady, come if yee loue God, and if yee loue their saluation tary not. For Gods sake M. Minister (saies the sicke folkes) tell vs what we shall do to auoide Gods wrath. Take these bagges. Pay so much to such a man; for I deceiued him: giue him so much, for I gat it of him by vsury. I made a crafty bargaine with such a one, restore him so much and desire him to forgiue mee. Diuide this bag among the poore. cary this to the hospitall, pray for mee for Gods sake, Good Lord forgiue mee, &c. This was the dissimulation of the people for three or

Deut. 5. 29.

Psal 78 57.
explained.

four daies, whiles the execution was, but after when the rage was somewhat swaged, then returned they to their vomit worse then euer they were. Then that they had before caused to bee restored, and giuen in almes, they seeke to recover by more euil deuoured circumsaunces. This deceitfulnesse God noted in the *Israelites*, who being humbled with the terrors of the law, promised very largely: *All these things will wee doe.* But what said God. *O that there were such a heart,* namely, as in this so liberrall and franke a promise of obedience they make shew of, and at this time indeede thinke they haue. For now we speake of such a kinde of deceitfulnesse, whereby wee deceiue our selues as well as others. We are not to thinke these *Israelites* did grossely dissemble with God: but at that time, being in some distresse, they spake as they thought, and meant to doe. But by reason their hearts were not thoroughly purged, and renewed, it was onely a suddaine fit for the time, afterwarde their hearts returned to their old bias, they were not able to performe that which they promised. This the Scripture would teach, when it saith *their hearts started a side like a deceitfull bow.* When a man shoots with a deceitfull bow, though hee deuell his arrow and his eye directly to the marke, and thinke with himselfe to hit it, yet indeede the arrow, by reason of his deceitfull bow, goes a cleane contrarie way. Answerable to this bow is our heart, to the arrow the desires, purposes, and promises wee conceiue, and make in our afflictions. The marke wee ayme at is repentance: to the which wee then looke with so accurate,

rate, and attentive an eye, as though wee would repent indeede. And that indeede is our purpose, and meaning then: but our owne hearts deceiue vs. For, because they are not truly renewed, but there is much vnfoundnesse still in them; Hence it comes to passe, that these arrowes of our purposes, and promises of repentance neuer hit the marke, neuer sort to any good effect, but vanish in the ayre as smoake. *Ahab* did not grossly dissemble in that his humiliatiou wrought by the Prophets reprehension; but hee meant in good sadnesse, when hee clothed himselfe in sackcloth. Onely his heart still remained vnregenerate, and so deceiued him. So was it with *Pharao* also. One would thinke that water heated in the fire were indeed as truly hot as fire it selfe. But because it is not a naturall heate, but onely externall from the heat of the fire, remooue it but a while from the fire; and it returnes againe to his own Nature, and as the Philosopher obserues, becomes colder after the heating then it was before. So it is with these flashings of deuotion and holines, which were in *Ahab*, *Pharao*, and others in like case. They are not kindly, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his iudgements. And therefore when that is out, these are gone.

And this is the third part of the hearts deceitfulness, namely its deceitfulness in promising. The vse of that which hath been spoken hereof, is

1 To teach vs patience, when wee are crossed in those things we desired, and wherein wee promised great felicitie to our selues. For God hee saw the

Aristot. meteor.
I. 17.

Viz.

deceitfulnesse of our hearts in such promises; & that indeede these things would in the euent haue prooued *serpents*, and *stones*, which wee thought would haue beene *fishes*, and *bread*, that they would haue beene very bitter and burdensome vnto vs, which we fancied as matters of comfort and delight.

2. To rest contented in that estate wherein wee are. For howsoeuer wee promise much of our selues, if our estate should change for the better, as from pouerrie to riches, from obscuritie to glory, and greatnesse in the world, and presume of our owne strength, not to be touched with those infirmities that vsually attend such estates; yet wee haue learned how deceitfull our hearts be herein. Haue we then a liberall, & merciful affection in our poverty? let vs not bee ouer desirous of a richer condition. For wee know not whether then wee shall be of the same minde, yea, or no. And that affection wee haue to liberality while wee are poore, is accepted with God for liberality it selfe. Take heede then of this deceit. Thou desirest to bee *rich*, that thou mightest bee *liberall*. So much thy heart promiseth thee, that thou shouldest be very *liberall*, if thou wert once *rich*. Lo thou art *liberall*, before thou art *rich*, in regard of the *affection*, and disposition of thy heart, and when thou art *rich*, thou art not so much as liberall in *affection*. Thou doest not onely not get that liberality in *action*, which thou promisedst thy selfe in riches, but also thou ledest, together with thy poverty, that liberality in *affection* which then thou haddest. O deceitfull heart, who by promising vs more, makest vs. to haue lesse!

Desire

Desire then rather to keepe thy pouerty, that thou maiest keepe thy *liberality*; remembriug that of *Sa-lomon*; that though *that which a man should specially desire to his godlinesse*, that is, to do good in workes of liberalitie; yet a *poore man*, that hauing nothing to giue, hath yet a giuing affection, *is better then a lier*; that is, as I take it, better then such a rich man, who before hee was rich, would bragge much what hee would doe if he were rich, and yet being rich, is poorer in liberalitie then euer he was: who is therefore in regard of this deceitfulnesse of heart, worthily called a *liar* by the holy Ghost. Bee not then, through this deceitfulnesse, moued to the desire of an higher and greater estate. *If there bee a willing minde, God accepts a man according to that he hath, and not according to that he hath not.* Then againe, consider with thy selfe, what likelihoode there is, that thou shouldst doe a greater good (which belongeth to a higher place) being therein, who canst not do the lesser good, (which belongeth to a meaner place) wherein now thou art. Thou art a badde poore man: thou wouldest be a worse rich man. Thou art an ill gentleman: and is there any hope that thou wouldest be a better Noble man? In pouertie, and meannesse thou canst not bee free from those infirmities whereto that estate is subiect: and yet thinkest thou to escape those whereto Riches and Honour lie open.

3 Neuer to bee ouer bold or lauish in promising much of our selues. Doe wee with the most; but speake wee with the least. For our hearts will de-ceiue vs. Wee would hardly giue our wordes for a false

Pro 19.12.
opened.

2. Cor. 8.18.

1 Cor. 7. 14.
16.

Mar. 10 17. 22.

Ruth. 1. 10 14.

false knaue, that had often deceiued vs. Why then learne wee not the like wisdom here, not to promise any great matters of our selues, since wee haue such deceiuing hearts, as will shame vs in the end, if wee presume any thing far of them. It is a shame to vs, when others, of whom wee haue promised much vnto our friends, shall deceiue vs. Therefore the Apostle, hauing promised Titus no small things concerning the Corinthians, saith, *hee was not ashamed in that whereof he had boasted of them vnto Titus*, because their doings had abundantly iustified his sayings. Thereby insinuating, what a shame it would haue beene vnto him, if the Corinthians had deceiued that hope, and confidence which hee had of them. O then what a fowle shame must it needes be, when our owne hearts shall deceiue vs in that which wee haue promised of them to God? Suffer wee not then our tongues to runne ouer in this kinde, least it fare with vs, as with that same young man in the Gospell, who came running in all the hast to our Sauour, crying out, *Good Master, what good thing must I doe to get eternall life*; therein secretly promising that hee would bee willing to doe any thing Christ should command him. For it is, as if he should haue said. O let mee but know what is to be done, and be it what it wil be, loe here I am ready prest to doe it. But when Christ told him what was to be done, *Goe sell all, and giue to the poore, &c.* then hee slunke, and shrunke backe. For how many are there, that through this kinde of deceitfulnesse, deale with God as *Horpha* did with *Naomie*, making her beleue that nothing should bee able to se-
perate

perate them, there was no hoe, but she must needs follow *Naomie* into *Iudæa*. but she was soone intreated to stay behinde, and take her leaue. The Prophet *Osea* bringeth in the *Israelites*, renewing their couenant with the Lord, in very serious manner; *Come let vs returne to the Lord, &c.* One would thinke here were an excellent spirit of sinceritie. But God, discerning guile in this their so hot and hasty zeale, passeth this sentence vpon it; *What shall I doe vnto thee O Ephraim? &c. All thy righteousness is as the morning dew.* And therefore when our hearts promise anything to God, whether openly, or secretly, wee must desire Gods strength to inable vs. for performance, as *Dauid* hauing promised, *I will keepe thy statutes*, prayeth, *for sake we not ouerlong.* Yea, we must in this case deale with our hearts as *Iosua* did with the *Israelites*, promising their seruice to the Lord, O saies *Iosua*, *ye cannot serue the Lord, he is a ialous God, &c.* So wee in like manner must propound to our selues the difficulty of doing any good thing: both in regard of our *weaknesse*, and *Sathans wilins*. And as being surety to man for our brother, the scripture exhorts vs to be well aduised what wee doe; so much more ought we to be heedfull, and considerate in this suretiship to God for such false hearts as these are, that weighing well our owne inabilitye to doe so much as the least good, wee may neuer presume to vndertake any such matter, otherwise then in the deniall of our selues, and in the earnest crauing of the presence of the spirit, without whom we can neither promise, nor performe as we ought.

Hof. 6. 1.

Psal. 119. 8.

Iosh. 24. 16. 17
18. 19.

Pro. 6. 1.

CHAP. XXI.

Of foure deceits of the heart in practising.

4. In practising
where the

I. Deceit is, in
the hearts fick-
lenesse in good

Dan. 4. 47.

Chap. 3. 5.

NOW we are come to the fourth and last head of the first kinde of the *selfe-deceiuing* of the heart, namely the deceitfulnesse which is in *practising*. And this shewes it selfe in diuers particulars.

In The deceitfulnesse of heart in practising appeareth in the *sicklenesse* and *uncertaintie* thereof; whereby it commeth to passe, that we cannot hold on a constant tenour in any good course, without making of many interruptions. Many begin to enter into such and such good waies of repentance and reformation, but they soone grow weary, and breake off. *Nebuchadnezer*, seeing the excellent propheticall spirit of *Daniel* in interpreting his dreame, was so affected, that only *Daniels* God must bee the true God. And yet this lasted not long. For within a little while after, for all this, his Idoll must bee worshipped vnder paine of death. And after this, the sight of the miracle in the three childrens deliuerie, that the fire which was fire to burne the bonds wherewith they were tied, was no fire so much as to singe their apparell, how did it further worke vpon him, and wring from him the acknowledgement of the true God: yet, for all this, not long after wee may see him setting it in his palace, and as proudly as euer aduancing himselfe aboute the Lord. Neither is it thus onely with the wicked, but in the godly also themselves, in the true

true practise of godlinesse, though not in like manner, whence it is, that they finde such vneuenness in their liues, that they are so off, and on, so out and in; now in good frame, but by and by sensibly distempered, and altogether vnlike themselves. Sometimes how are wee hoysed vp to the very skies, in abundance of pure, and heavenly meditations, and consolations, as it were rapt vp with *Paul* into paradise, or ascending in *Elias* fiery chariot into heauen? Otherwhile againe cast downe into the very deepes of hell, not able to pray, heare, meditate with any feeling of comfort. Sometimes in prayer transformed in our soule (so are we rauished) as *Christ* was in body, when hee prayed. Otherwhile againe as heauy in praier, as the sleepe disciples with *Christ* in the garden; the wings of our faith being clipt, our prayers lie groueling on the ground. Sometimes so comfortable; and courageous, that we can say with *Dauid*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe so deaded and dejected in our spirits, that we are like him, when he said, *One day I shall die by the hand of Saul*. Sometimes so strong in faith, that wee can ouercome the greatest dangers, and with *Peter* can walke vpon the swelling waues: By and by so faint, and brought to so low an ebbe that wee fall downe euen in farre lesser dangers: as *Peter* began to sinke at the rising of the winde. Sometimes so patient that wee can quietly beare the greatest indignities: presently after so impatient, that wee cannot put vp the smallest vkindnesse: As *Dauid*, patient in *Sauls* persecution, impatient in *Nabals* discourtesie.

Luk. 9. 29.

Psal. 23. 4.

1. Sam. 27. 1.

*Hom. 13. ad
pop. Antioch.*

curtesie. To conclude. In the hearing of the word, how doe wee feele sometimes our hearts to burne, and glowe within vs ? O the heauely affections wee then feele inkindled ! O the sweete disposition, and frame our hearts bee in then ! little would wee thinke then that afterward wee should bee so much cooled, as wee are very quickly after our departure from this fire, and comming into the freezing ayre of the world. In which regard, as *Chrysostome* saies, the Ministers haue the greater trouble, because they neuer finde their worke as they left it, as other workemen doe, the Smith, the Ioyner, &c. who as they left their worke in the euening, so they finde it in the morning : but Ministers shall finde their worke altogether put out of frame and order, by reason of our deceitfull hearts, that steale from vs those good affections we had before. If a horse naturally trot, and for some space of time hath accustomed himselfe thereto, though by Art hee be broken, and made amble, yet in iourneying he will be euer and anone offering to goe out of his amble into his trot. So regenerate men, because naturally their hearts are euill, though in part mortified by grace, they haue learned to doe well, yet euer and anone they haue experience of the readinesse of their heart to breake out into their old courses. Corruption in them will haue some flurts. Our heart is the instrument wee must worke with, in the seruice of God. But a deceitfull instrument will not hold out in working. No more will our deceitfull heart in the seruing of God.

I I. Deccit.

The *second point* of deceitfulnesse in this kinde is in the

The deceitfulness of mans heart.

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the *slipperinesse* of our hearts; whereby it comes to passe, that they giue, both God, and our selues, the slip, whilest they are in performance of good exercises. As when in prayer, meditation, and hearing of the worde they slyly steale away, and plaie the fugitiues, carried away with idle, and wandring imaginations. This deceitfulness the most holy haue miserable experience of; their hearts herein dealing with them, as if our seruant imployed in some businesse, together with our selues, in the midst of the worke should priuily steale away, wee not marking, or minding of him. That holy Father *Austen* felt this, and bewailed it in himselfe, that in his most serious meditations of heavenly things his minde was easily distracted by the slightest occasions. Concerning the which hee thus writeth; *Let every man therefore marke and consider what doings there are within the heart, how oftentimes our prayers themselues are interrupted with vaine thoughts, so that our heart can hardly stand still with God. Though yet it would lay hold on it selfe and so make it selfe to staie with him, yet in a sort it flyeth away as it were from it selfe, neither can it finde any bounds whereby it may keepe in it selfe from flying away in her wandring motions, that so tarying still with the Lord it may be refreshed with sweete delights by him. Hardly among many of our prayers meet we with such a prayer. For euery one would be ready to say that this were so onely with him, and that others were not troubled in like manner, vlesse wee had heard David in a certaine place saying: Therefore*
“thy

The slipperinesse in the very act of performance.

Confess. 10. 35

In Psal. 89.

1. Sam. 7. 27.
cleared by

Austen.

*Dixit se inuenerit cor suū. quasi
soleret fugere, &
ille sequi quasi
fugitiuum, &
non comprehen-
dēt & clamare
ad Dominum,
&c.*

Psalm. 38.

III. Deceit,
secret foisting
in of corrupti-
on into good
actions.

“thy seruant hath found his heart to pray vnto thee. *Loe hee saies that hee found his heart, as though his heart were wont to flie away from him, and hee saine to runne after this fugitive, and being not able to catch it himselfe, to cry to the Lord my heart hath left mee.* So far Austen, excellently setting foorth this deceitfulnesse, of our hearts. Would wee not count him a deceitfull friend, who, when wee should haue greatest vse of him, would then bee sure to be out of the way? Alike deceitfull must our hearts needes be, the chiefest instrument wherewith wee are to serue the Lord. And yet when Gods seruice is to be performed of vs, our hearts are then to finde, they haue runne away from vs, and so, when wee should seeke God, wee must first goe seeke our selues.

The *third* deceit is, when our hearts doe priuily, and secretly, wee scarce perceiuing it, foist in, and closely conuay some corruption into our good actions, euen then, when wee are in the very act of performance. And with this deceit are euen the children of God themselues exceedingly troubled. For howsoeuer they propound not to themselues any of these by any base respects of praise, and vaine-glory, &c. in their good actions, but rather do set themselues against them; yet these things doe come in by stealth, and sliely insinuate, and winde in themselues into their hearts, as once the serpent into the garden. So fitly in this regard dorth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Jacob* had his name, because our fleshly hearts doe the same thing to the spirit, in doing of good, which *Jacob* did to his brother

ther, comming out of the wombe, as it were sup-
plant it, and catch it by the heele, when it is run-
ning of the Christian race; for what els doe they,
when they intrude, and obtrude vpon vs their owne
carnall and corrupt affections? Looke how those
Samaritanes would haue had their finger in the
building of the Temple with the Iewes, namely,
with a purpose to haue destroied it, and looke how
Iehu offered sacrifice to *Baal*, killing his Priests at the
same time: and looke how *Hushai* went to *Abshaloms*
company to ouerthrow him: A like deale our hearts
with vs, needs will they intermeddle in our good
actions, but it is but to rob vs of them, by transfor-
ming them into sinne, through the mixtnre of their
corrupt ion. For when there springs vp any sweet
fountaines of grace within vs, then doe they close-
ly (as once the Philistims dealt with *Isaacks* wells,
which he had digged) cast in their filthy dirt and
dust, and stop them vp therewith. They droppe
downe from their impure hands some filth vpon
that pure webbe the spirit weaueth, and so make it
a menstruous cloath. They cunningly put in their
leauen into the spirits dough, and so sowre it, and
make it distastfull to the Lord. When sometime
the spirit of grace is offering to put forth it selfe, as
once *Zarah* in *Thamars* wombe, yet, by reason of
this deceitfulnesse of our hearts, it recoyles pre-
sently, and goes backe, so as *Zarah* did, and the flesh
like *Perez*, that steppes before it; and so as they
were deceiued, when *Zarahs* hand was first scene, so
wee often, when wee feele our selues making some
offers towards God. For as knauish cony-catch-

1. Tim. 5. 1.
 ἐν ταύτῃ ἀγ-
 νείᾳ.

In Psal. 50.

Feliciores sunt
 qui audiunt, &c.

ers, watching the times when honest men are to goe to some solemnitie of fasting, craftily thrust in themselves, that they may filch something away: so where grace is to imploy her selfe, corruption will be sure to haue an oare in this boate, and to interest it selfe in the good action, that it may by this meanes steale away the best part of our comfort therein: As in the loue of grace and vertue in good women, it comes sometimes to passe, that the impure, and filthy loue of lust, and concupiscence, by certaine iuggling feates of conuiance, cogges in it selfe. Therefore S. Paul writing to *Timothy*, a man rarely mortified, biddeth him yet to exhort younger women with *purenesse*, or *chastity*: because through the deceitfulnesse of his heart, euen then whilest he was exhorting them to chastitie, some vnchast motions might come creeping into his owne heart, and steale vpon him vnawares. And so in preaching, whilest the Minister is stirring vp others to the zeale of Gods glory, through the deceitfulnesse of heart, is comes to passe too often, that thoughts of pride, and vaine glory poppe in themselves, to defile, and deface the glory of the worke. In which regard *Austen* saies, that it is harder to preach holily, then to heare, writing vpon that of *Dauid*; Thou shalt make mee to heare the voice of ioy and gladnesse; which hee reades something otherwise, thus: Thou shalt giue ioy to my hearing. Whereupon he thus writeth. The hearers of the word are more happy then the speakers. The learned hearer may bee humble. But the speaker he must striue against pride, and the desire

"desire of pleasing men, that they closely creepe not in vpon him; and *cause him to displease God, &c.* The like deceit are we subiect vnto in prayer also. Witness *Jonahs* example, of whom it is said, that he then prayed, when indeed hee did nothing but quarrell with God. Read the words of that his prayer, and yee shall finde nothing prayer-like in them. They seeme rather to bee a brawle then a prayer. How then is he said to pray? No doubt feeling his weaknesse, in giuing place to anger, hee thought to strue against it, and in this good minde addressed himselfe to prayer: but yet, loe the deceitfulnesse of his heart, while by prayer hee thought to haue overcome his anger, anger overcame him and his praier too; turning it into a iangling, and wrangling exposition with the Lord. Thus otherwhile men setting themselves to meditate against some sinne, in the very act of meditation haue beene insnared therein. For as in speaking against some sinnes, it falls out that others sometime are taught to practise them, (which was *Solons* reason of making no lawes against the killing of our parents, least by forbidding it he should teach it) so also in thinking against some sinnes, our selues may bee caught. And when men in their thought haue beene framing their mindes to reconciliation with their aduersaries, in the remembrance of the iniuries receiued they haue beene further incensed, then before. *Peter* did well to aske the question, *Master shall wee draw the sword?* He did not aske this question as the Princes in *Jeremy*, whether they should goe downe, into Egypt, being before resolved to goe downe, what

Jonah 4. 1.

Luke 12.

Ier. 49.

soeuer the Prophet should answer. No, we are not
 to thinke that *Peter* had made a resolute answer to
 his question before he made it, being fully purpo-
 sed to draw, before hee asked the question. No, he
 did not so foully dissemble. But in asking the que-
 stion he seemed to be framing his minde to more
 moderation, and willing to be aduised and directed
 by Christ, but yet withall exasperated with the in-
 solency of the aduersary, and indignity of the fact,
 he could not hold his minde in that temper of mo-
 deration, to stay the answer of the question, but
 euen in asking drew, the deceitfulnesse of his heart
 preuenting Christs answer. So againe oftentimes
 in many of our actions, where we thinke we doe in-
 tend a good end, and doe indeede in some sort in-
 tend it, yet therewithall, vnder hand, gets into our
 mindes the consideration of some other sinister
 and crooked respect. As *Moses* pretended to the
 Lord, that the conscience of his owne weakenesse,
 and insufficiency made him so fearefull of vnder-
 taking the office he imposed vpon him, least by this
 meanes Gods glory should be soiled in him. Nei-
 ther did he altogether dissemble therein. But with-
 all, there secretly lurked another matter beside the
 feare of himselfe, namely the feare of *Pharaoh*, least
 hee would haue reuenged the *Aegyptians* quarrell
 vpon him. And therefore God seeing that, said vnto
 him; *Arise Moses, goe thy waies, they are dead that
 seeke thy life.* So when we desire that our children, or
 others vnder our charge, should thrive in godli-
 nesse, this is a good desire, but how often doe the
 eies of our mindes looke a squint at Gods glory
 herein;

herein; and (whatsoever our own pretences and conceits, may bee) like *Demetrius*, pretending *Dianas* glory against *Pauls* doctrine, when yet it was his own gaine he more specially intended, how often are we carried away with a respect of our selves, that wee might reape some credit in the good successe of our labours? And therefore excellently the Apostle, purging himselfe of this corruption, writeth thus vnto the Corinthians. *Now I pray to God that yee doe no euill.* The Corinthians might obiekt. Thou thus praieest not so much for our good, as for the credit of thine owne Ministry. The Apostle therefore by way of preuention addes, *not that wee should seeme approued*, hauing our labours thus blessed: *but that yee should do that which is honest, though we be as reprobates*; in an honest desire of your owne good doe wee desire it, without any respect of our selves. Againe, when the children of God are humbled and cast downe in godly sorrow for their smaller sinnes, often vpon this occasion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of such small sinnes, or are so touched for them, as I. And so the theefe Pride, steales away our humilitie, as it doth also all our other graces, it being almost all one to be simply proud as to bee proud because of our humilitie, to be vncleane, as to be proud because of our chastity, &c.

The fourth deceit of the hart in practising is, when it caueth vs to leape from one extreame to another, passing by the meane; as from Prodigality, to Couetousnesse, from Couetousnesse to Prodigality, skipping ouer Liberality. In the former leape the coue-

Act. 19. 27.

2. Cor. 13. 7.

IV. Deceit,
leaping from
extreame to
extreame.

tous man hath a fair pretence: O why should I wastfully mispend Gods creatures? why should I make my belly my God? But why dost thou not rightly vse Gods creatures? why dost thou make thy mony thy God? The prodigall, lately couetous, his colour is as good, why should I make my selfe a drudge to my goods? yea, and why shouldst thou make thy selfe a drudge to thy pleasures? In the same kinde of deceit are some brought from presumption to desperation, from thinking their sinnes are nothing, & that they can repent when they list for them, to thinke that they are greater then that euer they can repent, or find mercy at Gods hands. By the like deceit are men come from too much honouring of Ministers, which was in Poperie, to too much contemning of them. As it was in the Church of Corinth, some would giue too much to the Ministers, seruilely apprentising their iudgements vnto them, *I am Pauls, I am Apolloses*. Another sort, to auoide this extremitie on the right hand, went as farre out on the left, in the vtter reiecting of the Ministry: *I am Christs*, I care not for any Minister, but will bee taught immediately by Christ himselfe. And therefore *Paul* after hee had refuted those offending in the excesse, least any through this deceitfulnesse should decline too much to the defect, hee wisely qualifies the matter: *Let a man yet thinke of vs as of the Ministers of Christ, and disposers of the secrets of God*: let no man think that there is no other way to auoid too much dignifying the Ministers, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig, he

1. Cor. 1. 12.

1. Cor. 4. 1.

he writhes it too much the other way. A deceit that befell the Fathers, who in their zealous detestation of heresies, haue in their disputations ouershot themselues sometimes, and gone too farre on the other side. As *Clemens* was so farre carried against worship of images, that he condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not suffering Christ to wash his feet, hearing that fearefull answer, *Vnlesse I wash thee, thou hast no part in mee*, lashed out presently as farre the other way, *Lord not feet onely, but hands and head and all*. But it was his feete onely that Christ would wash, not his hands or head. So the Corinthians, being reprehended for their remissnesse, and carelesse oversight, in not punishing the incestuous person, fell to ouer-rigorous seuerity, in not freeing him from punishment, in not loosing him vpon his repentance. So *S. Austen* confesseth of himselfe, that in his desire to auoid carnall delight in singing, he fell into that extreame of seuerity, as to condemne all delightfull melody, tickling the eare. The error in the primitiue Church was, to magnifie the Apostles writings in contempt of their vocall doctrine. *The letters, said the false Apostles, concerning Paul, are sore and strong: but his bodily presence, and his speech is of no value*. The Papiests at this day haue auoided this errour, by falling into the contrary of aduancing the doctrine which the Apostles, say they, deliuered by word of mouth, their vnwritten verities, to the shamefull disparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from

Ioh. 13. 9.

Confess. 10. 34.
Aliquando autem fallaciam hanc immoderatus caueus, errorum nimia seueritate, ut melos omnino cantilenarum suauium ab auribus meis remoueri velim.
 2. Cor. 10. 10.

Popish superstition to prophane and irreligious Atheisme? From the blinde zeale without knowledge, to a colde and hartlesse knowledge without zeale, from workes without faith, to faith without workes, from shaking off the yoke of that Romane tyranny, to shake off the sweet and easie yoke of Christ too, and so to an ouer-licentious, and lawlesse dissolutenesse. From the leauing of Popish fasting, penance, confession; to the contempt of true Christian fasting, repentance, confession; and from the error of the merit of good workes, to a shamefull neglect of them. So that we did more good workes (I meane outwardly in regard of the matter) in Popery, for our owne glory, then now we doe for Gods glory, though Gods glory should be a far more powerfull attractiue to good workes then our owne.

And these be the foure:

first deceits in
this kinde.

(:)

CHAP. XXII.

Of eight more deceits in the same kinde.

TO goe yet forwards in these deceits; The *first* is, when our hearts cause vs to degenerate from the meane, to the extreame, specially that which hath greatest resemblance with the meane. Wherein our hearts deale with vs, as the Diuel would haue dealt with our Sauour, when vpon occasion of his strong faith in his Fathers prouidence, which he had shewed in resisting his first temptation, chusing rather to live by his faith in want of bread, then vpon his motion to commaund the stones to be made bread, whē, I say, vpon this occasion, he would haue cunningly brought him on in his second temptation, to presumption, in casting himselfe downe headlong from the top of the pinnacle, as being an action which would cary a great colour of a very strong faith indeede. *Peter* hauing made a notable profession of his faith, *Thou art that Christ, the Sonne of the living God*, and being therefore much commended by our Sauour, presently therevpon tooke occasion to fall from the *true holinesse* of faith, to the *sauinness* of presumption, in aduising his Master to decline the crosse, whervpon the saluation of all the elect depended. So likewise from iust and lawfull zeale, how easily through this deceitfulnesse, doe we stray into blinde boldnesse, and vnadvisednesse? as the common people, of their owne heads throwing downe images, and the Brownists as they call them, in

V Deceit, sliding from the meane to an extreame.

Judg. 21.1.

in separating from our Churches ; the like was the zeale of *Peter* in drawing out his sword, in his Masters quarrell, and cutting off *Malchies* eare: as also of two of his fellowes, calling downe for fire from heauen, to consume the inhospitall Samaritanes. In al these, zeale degenerated, & became like wine turned into vinegar. As also in the Israelites, when they were carried so farre in their zeale and indignation against the Beniamites, that they sware rashly they would none of them giue any of their daughters to wife to a Beniamite. So should a whole Tribe haue perished, and the Church & Commonwealth, haue beene weakened and impaired. What madnesse was this in punishing others, so farre to exceede, that therein also we should punish our selues? Like the hands and other outward parts in the Parable, which denying to minister food to the belly, because as they said, it was idle and lazie while they laboured, did thereby pine and consume themselves. And yet to this end, the deceitfull hearts of the Israelites bring them vpon occasion of their iust and lawfull zeale. So easily may the Diuell cast in his wilde-fire, into this fire of zeale. Thus from the iust reuerence of holy men came in religious adoration; as we may see in the examples of *Cornelius* and *John*, rebuked by *Peter*, and the Angel. So also, from godly sorrow, how easily doe our deceitfull hearts carry vs to immoderate and excessiue pensiuenesse; from being *poore in spirit* to be *desperate in spirit*. As the Apostle sheweth, admonishing the *Corinthians*, that they would comfort the incestuous sinner, and release him of his excommunication, least he should vpon

occa-

occasion of longer continuance in his iust sorrow, be swallowed vp of despaire. *For we are not ignorant*, saies the Apostle, *of Sathans wiles*, namely how hee laboureth to bring vs from the iust meane to the excesse. And as it is Sathans, so also it is one of our owne hearts deceits; his deceits, by our consenting being made ours, as I shew'd in the beginning. Thus from the true practise of mortification, in taming & keeping vnder our flesh by abstinence, many have brought themselues to too great an austerity and severity. Hence the whippings and such like exercises of the Papists. Hence the discipline that hath bin vsed in Monasteries, & the practise of some that would neuer eat but running, least they should feele some pleasure, and delight in eating. *Timothy* was caught in this errour, which vnder the colour of abstinence, for the reproofing of the luxurious *Ephesians*, he had so far macerated his body, that the Apostle was faine to prescribe him *Philicke*. This may teach vs what an eye we had neede haue ouer our selues, euen in the practise of the best things, because nothing more easie, by reason of the deceitfulness of our hearts, then to mixe something of the extreames with the meane; so that wee can hardly bee angry without sinning, belecue without presuming, repent without despairing, feare without doubting, be mercifull without vaine lightnesse, be sad without heauy and vnprofitable dumpishnesse.

The *sixt* deceit is, when we inroach vpon God in those things wherein hee hath giuen vs some liberty in his word, going beyond the bounds he hath there set vs. God hath giuen vs liberty, yea indeed hath

2. Cor. 2. 11.

2. Tim. 5. 23.

VI. Deceit,
Inroaching
in the vse of
things lawfull.

Confess. 10. 36.
*fratque nobis
 quoniam propter
 quendam huma-
 nam societatis ef-
 ficia necessariū
 est amari &
 timeri ab homi-
 nibus, inflat
 aduersarius r.
 liquique spargens
 in laqueū. Euge,
 Euge, ut dum
 amicitie colligimus
 incantē capiamur,
 & a veri-
 tate tua gaudiū
 nostrum depō-
 namus, & in
 hominum falla-
 cia ponamus,
 libertique nos
 amari, & ti-
 meri, non prop-
 ter te, sed pro te.*

Luke. 21. 34.

hath imposed a necessitie vpon vs to seeke the main-
 tenance of our owne credit and good name, that so
 we might be the fitter instruments of glorifying him
 in our severall callings, but herevpon, as *S. Austen*
 hath well obserued, through the deceitfulnes of our
 hearts, we are drawne on to desire, and delight in the
 loue, the reuerence, the praise of men it selfe, and to
 like well enough of it to bee loued and reuerenced,
 not *for Gods cause*, but even in *Gods stead*. But this
 deceit is specially in the vse of things indifferent, as
 meat, mirth, marriage, recreation, sleepe, apparell,
 and such like. Of all which, God indeed hath gran-
 ted vs the vse, yet not so, but hee hath confined vs
 within certaine limits, and as vnto the sea, hath set
 vs our bounds, saying: *Thus farre shalt thou goe, and
 no farther*. Now our deceitfull hearts hauing once
 gotten this by the end, that such and such things
 are indifferent, and so may lawfully be done, thinke
 they are then on a sure ground, and so care not
 how farre they lash out; as though there were no re-
 straint in the vse of things indifferent. And thus it is
 strange to see, how that which is lawfull, drawes on
 that which is not conuenient, yea and what horri-
 ble sinnes are swallowed downe vnder the name of
 things indifferent. Come to a swinish Epicure, that
 makes his belly his God, and tell him of his abuse of
 Gods creatures: he will answer presently, why strai-
 ten you my libertie in the vse of the creatures, which
 Christ hath purchased for me? Hath not God giuen
 vs *wine to make glad the heart*? Yes to make glad: but
 drunkennesse and surfeiting make it heavy. Take
heed, saith our Sauour, *least your hearts be made heavy
 with*

with surfetting and drunkennesse. Thus we see how easily our deceitfull hearts remooue the auncient bounds set by God, which to do, but with men, is a deceit not to be suffered. And so it steals on further, till at length it bring vs from *Christian liberty*, to a most *unchristian libertinisme*, and luxurious *licentiousnesse*. Behold then heere a noble deceit, while men thinke they take and vse their liberty, indeede they lose it. For in the vse of these things, wherein God hath made them free-men, they make themselves bond-men, being brought under the power of those things which they vse, as the Apostle elegantly speaketh. For they so intrall themselves to the lust of their senses, and of their bellies, that though their owne, and others destruction be sometimes ioyned with the vse of some of these things, they cannot yet forbear. Which seemed to be the fault of some of the Corinthians, couering their intemperancy, and loue of their belly, whereby they hazarded some of their brethrens soules, with the pretence of Christian liberty. So much the Apostle, not obscurely intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this answer, *But I will not be brought vnder the power of anything*. I will not make my selfe a slaue to my belly, whose Lord I should be. So also God hath ginen vs liberty to deale in the world, and worldly occasions. But here, an inch being giuen, we take an ell, rushing our selues ouer head and eares in them, to the preiudice of faith in Gods providence, and of the exercises of piety. So God hath giuen this liberty to his Ministers, to take of their flockes sufficient maintenance.

He

Pro. 10. 23.

1 Cor. 6. 12.

In ep^o. 7. Conceditur tibi ut de altari viuas, non de altari luxurietis.

Confes. 10: 31. Craphula uonitquam subrept seruo tuo.

Clem.

VII. Deceit. Iusteling out a greater good by a lesse.

He that attends vpon the altar, may liue of the altar. But *Bernard* obserued it, in some of his time, that thence tooke occasion to riot, and ruffle it out vpon the altar, though yet the Scripture saith not, the Minister may luxuriously lauish it, but onely liue of the Altar. The Scripture also permits feasting and merry-making. But how easily heere doe we ouershoote our selues? not onely the common sort in their quaffings, carousing healths, and scurrilous mirth, but euen the better sort also exceeding the bounds of moderation. *Austen* confesseth his errour here. Lord, saith hee, *drunkennesse is farre from mee; let it not once come neere me: As for gluttony it steales sometimes vpon thy seruant. I pray thee remooue it farre from mee. Who is there that sometimes is not carried away beyond the measure of intemperancy?* Thus parents, because of the lawfulnessse of natural affecti-
ons, fall to cockering of their children. In all thete and such like cases, wee must bee as iealous of our selues, as *Iob* was of his children in feasting. For here the deceit is so much the more easie, by how much our suspition of it is the lesse, presuming vpon the lawfulnessse. But wee must oppose to his deceit that of the Apostle; *All things are lawfull, but all things are not expedient.* Circumstances of time, place, persons must bee considered. Otherwise that saying is true. *He that will do all lawfull things, all that he may, will quickly come to doe unlawfull things,* something that he may not.

The *seuenth* deceit is, when vpon some care of doing a lesse good, wee iustle out the greater, and that oftentimes when it is most seasonable. *Martha* was thus

thus deceiued, when her care of performing one good dutie, in giuing the best, and most respectfull intertainement to Christ shee could, detained her from the hearing of the word, a matter of far greater moment. Thus many that read not all the weeke long, knowing yet that reading is a duty commanded of God, will therefore be reading of the Scriptures in Sermon time, at the Church. Some also are at home in their priuate prayers & meditations, when the Church is assembled together, and with priuate seruice exclude the publike. Others in hearing of the word, while they minde the methode, and order of the preacher, and matter of knowledge, they neglect that which concernes affection. And diuers such like. Heere remember, that howsoeuer in euill things, that rule bee false, *of euils choose the least*, yet in good things the contrary is true: *Of goods choose the greatest*.

The *eight* deceit is, when hauing performed some good seruice vnto God, we therevpon take occasion to be the more carelesse and secure. Like boyes, who after they haue followed their Bookes hard in the schoole, think then they are priuiledged to sport and play reakes. So it is with vs. Wee may easily feele this disposition in our selues, to bee ready to please our selues in vnlawfull liberties, when we haue pleased the Lord in lawfull duties. Wee may see it in *Ionah*, after his embassage faithfully discharged to the Niniuites, breaking foorth into anger against the Lord: and in *Ezekiah*, after his notable seruice, both of praier in sicknesse, and of thanksgiuing after deliuerance, fowly ouershooting himselfe in vaine ostentation

VIII. Deceit,
After good
successe to
grow secure.

IX. Deceit,
The flesh
peruerse imi-
tation of the
spirit.

tentation of his treasures to the Babilonish Embas-
sador. Therefore after a lightning, take heede of a
foyle. Neuer haue we greater cause to tremble, then
after we haue well acquitted our selues in the per-
formance of som good duty. Then will our hearts be
seeking of vnlawful liberty, & offering to steale away
from God, that after their paines in his seruice they
might refresh themselves with some pleasure of sin.

The *ninth deceit* is, when the flesh doth peruerly
imitate the spirit in vs; when, as the Diuell transfor-
meth himselfe into an Angell of light, so our fleshly
and corrupt hearts into the similitude of spirituall, &
renewed. How is this? Specially in the raising vp of
many good & holy motions, meditations, desires,
& affections in our minds. For example, otherwhile
in praier, or in hearing of the word, there come into
our minds such and such thoughts, and good pur-
poses of doing this or that good worke; sometimes
also many good affections, as of griefe for our sins,
and such like, which yet are nothing to our present,
either praying or hearing. Here our deceitfull harts
will be ready to thinke these come from the spirit of
grace: but the truth is they come from our owne
carnall hearts, and the Diuell together, both mutu-
ally conspiring to deceiue vs. For the Spirit of God
hath no such office to draw away mens minds from
hearing the word. No, it openeth the heart, it boar-
eth through the eares thereof, and maketh vs to at-
tend. So the spirit of God hath no such office neither
as to trouble mens minds in prayer with thoughts
impertinent. No, the spirit is the spirit of praier, and
chafeth away all stragling thoughts, and keepeth

our

Our mindes steddye, and attentive in prayer. Therefore assure thy selfe, heere is noble iuggling. These thoughts suggested, though in themselves Diuine, yet the spirit that suggests them in this fashion, is not diuine, but fleshly, or diabolically.

The tenth deceit is, when in temptation our hearts betray vs, like *Judas*, into the diuels hands. If one liuing familiarly with vs, so that wee reposed some trust in him, should yet, walking abroad with vs, & seeing some enemy come to offer violence, runne away from vs, would wee not account him a deceitfull person? much more if he should conspire with the enemy, and take his part against vs. So is it heere with our hearts, that lye continually in our bosomes, and pretend great kindnesse, and friendship, no sooner yet can the Diuell set vpon vs with any temptation, but they forsake vs, yea they deliuer vs vp into his hands. Herein dealing with vs as the false hearted men of *Keilah* would haue done with *Dauid*. As *Dauid* mistrusted them, so should we these hearts. We neede not to aske the question, as *Dauid* did of the men of *Keilah*, *Will they deliuer vs?* Wee may assure our selues they will. Such is the depth of their falshood. *Judah* when hee went out in the morning to the sheepe-shearing, had no such purpose, as to commir incest with *Thamar*, but yet for all that being tempted, see how his owne heart deceived him, and gaue him the slip, yea thrust him into the hands of the temptation. And alas! who sees not this falsenesse of his owne heart, yea euen then when wee go forth into the world with a purpose against such and such sinnes? yea no sooner

X. Deceit,
treachery in
temptation.

1. Sam. 23. 11.

are the least rising and tempting occasions offered to our eies, eares, or other senses, but we are caught presently.

XI. Deceit, by
minding fu-
ture good to
neglect pre-
sent.

1. Sam. 10. 7.

Neh. 6. 2. 7.

Verse. 3.

XII Deceit,
Perking of the
Handmaid a-
boue the Mi-
stresse.

The *eleuenth* deceit is, by holding vs occupied in thinking of some good thing to come, to make vs neglect our present duty. Here we should remember that saying of *Samuel* to *Saul*, *When this shall come to passe*, namely thy kingdome, *doe that which comes next hand*. It is a folly to leaue certainties for vncertainties. Thou hast certainty of that which is present. If thou wilt lay hold vpon the present occasion thou maist. But as for that which is to come, thou art wholly vncertaine, thou knowest not whether there will euer be any occasion of good for thee to lay hold of or no. Herein mee thinkes the deceit of our heart is like the practise of *Tobiah*, and *Saabbat*, against *Nehemiah*, who would haue drawn him away from the repairing of the cittie by calling him to conference and consultation with themselves; so our harts doe often diuert vs from the prosecution of many good purposes, by casting other odde impertinent matters in our way, like as in a case farre vnlike, the Philistines diuerted *Saul* from the pursuit of *Dauid*, or as the Foxe diuerts the huntsman sometimes from following the Hare. But in this case we must be wise to answer our hearts, as *Nehemiah* did his crafty aduersaries, *I haue a great worke to doe, and I cannot come downe: why should the worke cease, while I leaue it, and come to you?*

The *twelfth* deceit is, when admittance being gotten for somthing, because of some other thing whereon it should wait, as a handmaide on her mistresse, yet

yet this hand-maide beginneth to perke aboue her Mistresse, and to inroach and vsurpe vpon the chieftest place. *Austen* shewes this deceit in himselfe, in his sensuall delighting in singing of Psalmes, in regard of the sweetnesse of the sound, and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delight of mine eare deceiueth mee, whiles sense does not so follow reason, that it can patiently indure to come behinde it, but hauing gotten to be receiued onely because of it, would therefore go before and haue the chieftety. So I sinne in these things, not perceiuing it: but afterward I perceiue it.* The naturall delight in singing of Psalmes is lawfull, if it be subordinate, and subseruient to the spirituall delight in the matter it selfe. But here was *Austens* deceit, that the naturall delight in the sound, did ouertoppe the spirituall delight in the substance of the Psalme. So it is lawfull to delight in the witty speeches that are in sermons; so we vse this our delight to the wit, to confirme our delight in the grace of the same speeches. But here is the deceitfulnesse of our hearts, that our affection to the wit, is farre more intense then to the grace, and that in affecting the wit of a Sermon, we feele our affection to the grace something slacke and cooled. This is, as if one who is welcome to a place, only because he is in my company, and comes as my shadow, should yet after he were receiued into the house for my sake, cause my friend to thrust me out of the dores, that he may haue all the welcome, and kinde entertainment alone.

Confess. 10. 34
Sed delectatio
carum mea sapi
me fallit, dum
ratione sensus
non ita comita
tur, ut patenter
posterior sit, sed
tantum quia
per per illam
meruit admitti
etiam precurrere
ac ducere cona
tur. Ita in his
non sensiens, &c

CHAP. XXIII.

Of the deceit of our affections in generall.

Deceit of affections alone.

Generall, in their

1. Variablenes

Ecc. 9. 7. interpreted.

Hitherto we haue spoken of that deceitfulnesse of heart, which is *ioynsly* in the minde, and affections: it remaineth now that we speake of the deceitfulnesse of the affections, *by themselves*. Where first we will speake of their deceit in *generall*, and then secondly, in *speciall* of the deceit of some speciall affections.

The deceit of the affections in generall, shewes it selfe in two things.

1. In that they are of so variable & mutable a disposition, that the face of the heauens is not so diuers nor the sea or weather so inconstant, nor the Camellion so changeable, as they. Nothing is there so vnstaied, nothing so vncertaine; not only changed this day frō yesterday; but this houre, yea, this moment from the former. Hence that of *Salomon*; No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues, or hates, by reaso of this ficklenesse of our so easily alterable affections. Who would heue thought that *Ammons* so hot affections to his Sister, could euer haue beene cooled? Yet, for all that, presently after his lust was satisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cryed *Hosanna* to Christ, would after haue cryed so soone, *crucifixe, crucifixe*? Who would haue thought the Egyptians so desirous of the Israelites departure, that they euen

euent woud them to be gone, by giuing them their precious iewels, should yet within so few houres, on the suddaine runne after them, to recouer them againe into their hands as before. So for ioy and sorrow wee may see the like varieties and changes. *Ionas* that to day is the onely merry man, while the gourd flourisheth, to morrow when it perissheth, none so peniue or perplexed as he.

This deceit of our affections is most dangerous in the matters of religion; when wee begin to waxe cold, hauing been once zealous, and to eate vp that zeale of Gods house, which was wont to eate vp vs. Thus was it with *Ephesus*, charged by Christ with the losse of her first loue; and with the Galathians, that at the first were so feruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him; yet afterward were more ready to plucke out his eyes. Thus also fareth it with the Iewes, who at the first followed, and flocked after the Baptist, and reioyced in his light, but yet for a season onely. *Iohn* quickly grew stale to them, and as our Sauour insinuates, no more accounted of, then a reede shaken with the winde. And would to God the case were not alike with too many in these our daies.

The second thing wherein our affections shew themselves deceitfull, is the blinding, and corrupting of our iudgement. These are our *Eues*, that doe deceiue vs. *Adam*, saith the Apostle, was not deceiued, that is, so much by his iudgement, (though also by that too) as by his affection to his wife, which at length blinded his iudgement. I rue

Reuel. 1. 4.

Gal. 4. 15.

Iohn 5. 35.

Mat. 11. 7.

2 Corrupting
of the iudge-
ment.

1. Tim. 2. 14.

*Præsuadere
quam docere.*

*Veritas docendo
suadet, non
suadendo docet.*

Deut. 16. 19

it is, our iudgements should gouerne our affecti-
ons, as *Adam* should haue done *Eues*, yet thus it
falleth out, that affection ouer rules, and ouer-per-
swades iudgement. Wee see how our affections to
our children, kinred, and speciall friends, doe often
dazle our eies, that we maintaine error and wrong.
As *Barnabas* may seeme to haue done against *Paul*
in his so stiffe standing out against him in the case
of *Marke*, who was his kinsman, as appeares, *Coloss.*
4. 10. How often haue errors beene entertained
because of our affections to those that bring and
broach them? Hence that fetch of heretiques, ob-
serued by *Tertullian*, first to *perswade*, then to *teach*;
first to worke vpon mens affections, and to gaine
some interest in their hearts, then afterward to la-
bour the vnderstanding thus prepared, to wooe the
Mistresse by the Maide: Whereas the truth con-
trarily doth perswade by teaching, not teach by
perswading. Contrarily many wholesome truths
haue beene distasted, onely by reason of the prei-
dice which our naughty affections haue conceiued
against the teachers; As in the example of *Ahab*,
refusing *Micaiah*s prophesie. Againe, whats the rea-
son, that so many wise and learned men in the
Church of Rome haue beene, and still are so grossly
seduced with such foppish, and senselesse errors?
Euen this their owne affection to gaine and glory,
and those other alluring gifts, which the strumpet
hath in her hand, which they cannot receiue,
vnlesse they first take her poysoned cup and drinke
thereof. *Reward blindeth the eyes of the wise*; that is,
our corrupt affection towards reward. When once
the

the affection is set vpon gaine, then presently gaine is godlinesse; and if a thing be gainfull, then though neuer so vile, it shall be coloured ouer as good and lawfull. Our affections when they would haue a thing, sharpen our wits and set them on worke to deuise arguments to serue their turne. But suspect wee alwayes our iudgements (though they may seeme neuer so well fortified with reasons) in those cases wherein our affections are interess'd. Surely our affections will plead mightily, and deale craftily, raising vp fogges and mistes before our eyes, and setting false colours vpon things to deceiue vs. Looke how in a greene glasse all things seeme greene, and as to an aguish taste all things bitter; so when the iudgement is distempered by affection, all things shall be iudged of, according to the pleasure of affection. Therefore *Peter* well saies, of these corrupt lusts, that they *fight against the soule*, yea euen the principall part thereof, the Vnderstanding; by making it seruilely to frame ir iudgement to their desire. We ordinarily see the deceit of our affections in naturall things. Fathers thinke their owne children the wisest, and the fairest; So louers their loues. The Ape thinketh his owne brats, though vgly and mishapen, to bee faire and beautifull. Assuredly these affections of ours are no lesse deceitfull in things spirituall. The vilest deformities, if once they be affections darlings, shall be accounted comely ornaments. Let others say what they will. The affections haue taken captiue the vnderstanding, and *Dalilah* hath lulled *Sampson* asleepe. The belly hath no eares, nor yet

1. Pet. 2. 11.

no eyes. So much for the deceit of affection in generall.

CHAP. XXIIII.

Of the deceitfulnesse of Loue, Anger, Ioy.

Speciall,

1. Loue.
The deceit.

NOW to come to the deceit of some particular affections. And first to begin with *Loue*.

1. The deceit of the affection of loue is, when we thinke we loue mens persons, as they are Gods creatures in *Adam*, and his new creatures in *Christ*; when yet indeed we loue not their *persons*, but their riches, honours, reputation in the world, and such like *adioynts* of their persons. In louing of our selues, we preferre our persons before our goods, or ought else; as the Diuell obserued, *Skinne for skinne, and all that a man hath will hee giue for his life*. Now the Law is; *Thou shalt loue thy neighbour as thy selfe*. And so we should loue him, and not his. But, quite contrary is it with many of vs in the louing of others. We preferre their purses and portions, before their persons. Whatsoeuer we may perswade our selues, the truth is, that wee loue specially in them these outward things, and know them according to the flesh. The discouery of this deceit is in the change of estate.

The discouery thereof.

1.

1. When riches are turned into povertie, honour into ignominy; if then we leaue our friends, it is euident we loued not his person before. For that is still the same, his piety, his parts are the same, that when

when he was rich, happily more. When the corne is spent, the Rattes leaue the Barne, and yet the roome is the same. It was not then the roome they loued. Here was the tryall of the sincerity of *Iohns* loue to our Sauour, that he forlooke him not on the Crosse, as his fellowes did. For indeede Christ was the same on the Crosse, that in the Pulpit, in the Temple, Christ suffering, was the same, that he was working miracles. Thus was the deceitfull loue of many professours at *Rome*, towards *Paul* discouered, in that they stood not to him when he was contented before *Nero*. Herein also appeared some vnfoundnesse in *Iobs* wife, her loue, when she began to loath him, because of his boyles and botches. If she had loued his grace, *botchie Iob*, and *poore Iob*, was as gracious, as *baile Iob*, and *rich Iob*. The like may be said of their loue, who depending vpon him in his flourishing estate, afterward dispised him in his fall.

Iob. 30. 1.

2. When all our estate is changed from worse to a better, heere also is a discouery of deceitfull loue. For as in the former change, vnfound loue will turne into *hatred*, so in this into *enue*. Here was the discouery of *Sauls* false heart to *Dauid*, when seeming to loue him deere, and intirely before, he could not yet indure him, when he saw him grow greater then himselfe, and heard his *tenne thousand*, and but his one *thousand*. And heere was a notable tryall of the sincerity of *Ionathans* loue to *Dauid*, when for all he knew he was to be preferd to the kingdome, and the onely man to put him by that dignity, yet still he continued constant in loue.

Whereas,

Whereas, if he had loued him onely for outward respects, as because of the similitude of their dispositions, that he was a man of a Martiall spirit, and not chiefly for his piety, he could not but vpon this occasion haue most bitterly hated him. This must teach vs in louing others to examine our owne hearts, what it is wee loue in them; whether the image of God, or the deceiueable shadowes of the world. And those that haue much loue, and many friends, must learne wisedome not to take all for friends that pretend affection. And because the heart of man is thus deceitfull in loue, as in nothing more, it must teach vs in the multitude of greatest and strongest friends to flye vnto God, and to make his loue our chiefest staies: His loue I say, which is without deceit, without repentance, without the least shadow of turning. For *whom hee loues, hee loues to the end*. Mans loue is often deceitfull, that we may iustly complaine with *Iob*, *My friends haue deceiued mee as a brooke*: and with the Church in the Lamentations, *My louers stand farre off from me*: and with *Paul*, *all haue forsooke me*. Leane not then on this broken staffe. Secure not thy selfe, no not in the fauour of Princes. Trust not in them, saith the Plalmist, because they are mortall, and their breath is in their nostrils. Much more then may I say, trust not in their loue, because their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may die before themselues, they may suruiue their loue, breathing out their loue, before their breath. So much for loue.

Ioh. 13. 1.

Iob. 6. 15.

Lam. 1. 2.

2. Tim. 4. 16.

Psal. 146. 4.

2. Anger.

2. Affection is *Anger*, and Hatred, an inueterate

The deceit.

rate anger, The deceit is, when wee thinke we hate mens sinnes, when indeede it is their persons, and that wee are angry for sinne against God, when indeede it is for some iniury done to our selues. For so it is, that Gods cause, and our owne, often meete together. And wherein wee are wronged, therein also is God. Now hence by reason of this company, and concurrence of Gods cause and our owne, wee are very apt, and ready to deceive our selues; thinking our anger is directed against the dishonor of God, whereas in truth, it hath reference onely to that which is but an appurtenance, and hang by thereto, namely our owne offence.

The discouery therefore of this deceit is.

The discouery thereof.

1. In the partition of Gods cause, and our owne. Let vs marke how wee are affected, either when God is dishonoured without our iniurie, or wee iniured without any great impeachment of Gods honour. Now if wee can be as hot as tostes in our owne priuate iniuries, where Gods glory is not called in question, and yet as cold as Ice when most dishonourable indignities are offered to the Lord, without any touch of our selues; then it is euident, that in those cases, where Gods cause and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our seruants or children haue neglected their duty to vs, there is iust cause of anger. For Gods commandement is broken by them. But deceive not thy selfe, when vnder this pretence thou lettest loose the bridle to thy rage. Fow how often hast thou thy selfe failed farre more in thy duty to God? how often hast thou seen thy

thy children, and seruants dishonour the name of the Lord many waies, & yet wast neuer halfe so angry? Heere was the triall of *Moses* his anger. When the people murmured, and when *Korah* rebelled against him, here was iust cause of anger. But here Gods cause and his own were coupled. Let vs therefore marke *Moses* his behauiour, when they were singled. *Nnm.* 12. *Aaron* and *Miriam* offer him a priuate iniurie. It is said his meekenesse was such that he gaue them not a word. Againe *Exod.* 32. the people had fallen to idolatrie, and had made a calfe, and *Aaron* had his hand therein. Here Gods quarrell was seuered from his owne. And how carries he himselfe heere. Hee spares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breakes the two tables in pieces, &c. A meeke lambe in his owne iniury: A fierce Lion in Gods, Here was pure anger, free from guile and gall.

2. If our anger be properly against sinne, then it will keepe vs from sinning grossly in being angry. For what likelihood is there, that hee is truly angry against sinne, that commits a greater sinne in his anger, then the sinne whereat hee is angry? Thus many are angry for small offences, which indeede are sinnes also against God: but in their anger they are so distempered, that they breake out into cursing, raging, railing &c. which are farre greater sinnes, then that wherewith they are discontent. Here was *Davids* anger against *Nabal* discovered to be faulty. He might happily perswade himselfe he had cause to be offended. For *Nabals* charlish vnthankfulnesse was odious to God. Yet that was not

not it which angered *Dauid*. For for then how came it to passe, that his anger prouoked him to sweare, to conceiue a bloody purpose of murther? Grace begets not sinne, but holds backe from sinne. Grace is neuer a paire of bellows to blow vp in vs the fire of corruption; so as is often our anger. And therefore our anger then is not of grace, but of corruption.

3. Holy anger, that is conceiued against sinne, doth not any thing vnfit vs for duties we owe eyther God or man; no not that man with whom we are angry. As *Moses* was angry with the *Israe- lites*, and chide them sharply, yet withall prayed for them heartily. As when our children, through their owne fault, haue got some sicknesse, for all our angry speeches, we goe to the Physician for them. Christ, when he was angry with the *Pharises*, at the same time mourned for their sinne. *Jonathan* was angry with his father for vowing *Dauids* death: yet his anger made him speake nothing vnbesee- ming the duty, eyther of a Sonne to his Father, or of a Subiect to his Soueraigne. Anger against sinne, is alwayes ioyned with loue of the sinner. Sincere anger is a *louing* anger, a *deuout* anger. It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetstone to Prayer, and by helpe of it, thou shalt pray better then before. If then thine anger disguise thee, and put thee out of frame, that thou canst not tell, eyther how to pray to God, or looke, or speake louingly to man, not onely the person angring thee, but scarce any other, it is a conuiction of the deceitfulnesse of rhy anger.

3.

Mar 3. 5.

3. Affection

3. Ioy.
The deceit 2.
1. Deceit.

Discouery.

I.

2.

2. Deceit.

Discouery.

Phil. 7.

3. Affection is *ioy*. In the which there is a double deceit. 1. When we thinke we reioyce in Gods outward benefits, onely aspledges of his loue, when indeede we reioyce more in the benefits themselues, then in the Benefactor.

The discouery is. 1. By our drouping, and dejection vnder the Crosse. If it had been Gods fauour onely we had reioyced in, in our prosperity, why then is the copy of our countenance changed? for Gods fauor is still the same to his in affliction, which in prosperity, happily greater.

2. By the effect of our ioy, which is the sadding and grieuing of Gods spirit. Whence ariseth a heauy lumpishnes, and vnwillingnes to Gods seruice.

2. Deceit is, when we thinke we reioyce in the graces of Gods Spirit in our brethren, for themselues, when we reioyce in them onely, as they are some way beneficiall to our selues; as in the matter of liberality. Herethe tryall is, to marke whether we reioyce as much in other graces, which are not so profitable to vs, or in the same graces, when it falls out that they are profitable to others, not to our selues. Excellently *Paul to Philemon. We haue great ioy in thy loue. For by thee Brother (not my, but) the Saints bowels are refreshed.* Many reioyce onely in that loue which refresheth their owne bowels. Which is indeede, to reioyce rather in their owne profit, then in the grace of God it selfe. For that loue which refresheth other Saints bowels, and not mine, is loue, as well as that, which refresheth mine. If I reioyce in loue, because it is loue, because it is grace, I shall reioyce as well in the one, as in

in the other. Yea and when this grace is beneficiall to vs, rather yet in his benefit whose it is, because of the fruit furthering his owne reckoning, shall we reioyce then in our owne.

Phil. 4. 17.

CHAP. XXV.

*Of the deceitfullnesse of our Sorrow, Desire,
and Confidence.*

IV. **A**ffection is *sorrow*. Where there is a twofold deceit. 1. When *worldly sorrow* shroudes it selfe vnder the countenance of *Godly vexation of humiliation*. Come to many in their afflictions; and reprove them for their carnall sorrow, and their answer is ready, when Gods hand is gone out against vs for our sinnes should wee not be humbled? yes, for your sinne. But loe the deceitfullnesse of your heart: It is the punishment that grieues you, not the sinne; the Surgions playster not thine ownefore. You grieve not at the punishment, because of the sinne deseruing it: but at the sinne, because of the punishment following it,

4. Sorrow.
Deceit 2.

The discouery of this deceit, is

1. When vpon the ceasing of the punishment, wee are cheered presently, though still both the guilt and filth of our sinne sticke in our conscience. Like as the foolish boy is glad when the smarting plaister is off, though his fore still remaine vnhealed. Whereas if it were the sinne that grieued

Discouery.
1.

vs,

vs, our grieve, together with our sinne, should outlast the punishment. But if once wee haue any ease of our punishment, wee giue ouer our sorrowing forthwith. Which shewes that with those lewes, we mourne only for our come and oile, &c.

Hol 7. 14.

2

2 Discouery is by the propertie of godly sorrow, which is to make a man fresh, and nimble in his spirits for prayer, and other good duties. Whereas worldly sorrow lies heavy like lead, vpon a mans heart, and will make a man sleepe sooner then pray; as in *Ionas* sleeping in the middes of a terrible tempest, which droue euen the prophane Mariners to prayer; and in the Disciples, who being possessed with worldly sorrow, were neither able to watch one houre with Christ in prayer, nor fit to heare that doctrine which Christ otherwise was ready to haue taught them. For so our Saui-

Ioh. 16. 12.

our told them: *I haue many things to say vnto you: but you are not able to beare them*; namely, because their spirits were dulled and deadened with worldly sorrow. Which euen in this sense also, may be said to cause death; though yet the opposition of life, which the Apostle maketh in that place. 2. Cor. 7.

2. Cor. 7. 10.

seeme to restraints the sense to spirituall death. But it is true that worldly sorrow caueth euen this naturall death. Whereas godly sorrow procures a good conscience, which is the very health of the bones, a continuall feast. Euen in the very act of mourning is a mans heart light and cheerefull. If then wee finde our senses quickened, our spirits reuiued by our sorrow, so that wee feelee it to giue wings to our prayers, which before lay groueling

on

on the ground, then haue wee an argument it is sound and good. For godly sorrow is alwayes mixed with, nay, indeede procedes from faith, which in the apprehension of mercy, yeelds matter of ioy, to allay the bitternesse of our teares. But if wee haue no hearts to pray, if our sorrow make vs spiritually both dumbe, that we cannot speake to God, and deafe, that we cannot, with those Israelites; heare God speaking to vs; then haue wee cause to suspect our sorrow, as vnfound, and deceitfull.

Exod. 6. 9.

2. Deceit of our sorrow, when our owne priuate sorrow is couered with the title of sorrow for the publique euils of the Church, where we liue. Vually it falleth out, that every one of vs in particular, are interestted in the publike calamities of the estate where wee liue, and so are pinched with the sense of their smart. Hence many deceitfully imagine, they are grieved for the publike euills, when indeede it is no otherwise for the publike, then as they touch them in particular.

2.

Do not many mourne in the aduersity of the Gospell, because they mourne for their own aduersity? Oh great corruption of our hearts! O bottomlesse pit of hypocrisie! *Greenb.* in Psal. 119. vers. 139. Discouery.

Here the discouery is.

I.

1. In the separation of our owne cause from the Churches. As when it going ill with the Church, it goes well with vs in particular. If then wee can distast our owne priuate felicities, and call them *Iacobds*, as that good woman did her sonne, when the Arke was captiued, if then we are as pensiue, as if wee our selues in our owne persons sustained that which the Church doth, then it is an argument our grieve is sincere. As in *Nehemiah*, whom his owne ease, and great grace, and authority in the Kings

1. Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2.

2. Where besides the common euills of the Church: wee suffer some personall afflictions, that concerne vs solely. If our griefe bee truely for the Churches euills, then in this case the sense of griefe for the publike euills will blunt the edge of our priuate sorrow. As in two diseases of the body, the stone, and the goute, when they meete together, the griefe of the stone, because it is the greater, doth take away all sense of the goute, because it is the lesse: so here in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publike distresses. But if it bee quite contrary with vs, that we cannot feele the Churches misery, wee are so affected with the sense of our owne, this is more then a presumption, that when the Churches afflictions were our owne, wee mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating *Polus*, that vnder the representation of anothers griefe, truely and heartily lamented the death of his owne sonne.

5. Desire.
Deceits 2.

1.

5 Affection is *Desire*. In the which also is a double deceit.

1. When our *unnaturall* desires are cloaked with the name of *naturall*. Though mens desires are infinite and insatiable, yet for all this vsually they deceiue themselves with this, that they desire only a competency, neither pouerty, nor riches, but onely *Agurs* conuenient portion. Now competency is that which will not onely serue *nature*, but that

that also which is fit for our *estate* and *calling*. And so that which is but competent for one *estate* and *calling*, as say a Magistrate, is superfluity for another, as say a priuate man. Well then, let vs see whether it be so vsuall with our desires, as they pretend, that they confine themselues within the bounds of mediocrity, and competency. The tryall will be this, if when they haue that which is competent, they then rest contented. For there are three desires. The desire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *grace* with lesse: but *corruption* is insatiable. If then there be no hoe with our desires, but when they haue got that which themselues, at first would set downe as a matter of competency, yet they still are like the crauing horse-leaches, that cry *Giue, giue*, it is an argument, it is the desire of corruption, not of nature, not of grace. Naturall thirst is discerned from anguish by this, that the naturall will be quenched with a draught, but the other is further prouoked by drinking. So when men shall say, I desire onely a sufficiency, if I had but so much I should be well apaid then, and yet when they haue that, couet more greedily then euer before; this is an ague, a dropisie, a disease; no naturall, no kindly thirst. But heere the deceit of our desires is so much the harder to be discouered, in that it is not so easie to define in euery thing that which is competent. And so vnder the couer of competency, we quickly fall into the snare of pleasure and excesse. This Saint *Aussen* excellently describes in the desire of meates and drinkes, and by like proportion we may apply

Discouery.

*Desideria natura
habita finita sunt;
ex falsa opinio-
ne nascuntur y-
bi desinant non
habent.
Nullus termi-
nus in falso est.
Sen.*

Sub velamine
necessitatis in-
cidit in laqueos
voluptatis. Au-
gust. Cō 10.31
Sed dñ ad qui-
eternam faciem
ex indigentia
molestia trāseo,
in ipso transito
mihi infidatur
laqueus concu-
piscētia.
Et sepe incertū
verū adhuc ne-
cessaria corporis
cura subsidium
petat, an volup-
tariacupidita-
tis fallaci mini-
steriū suppetat.
Ad hoc incertū
lulare sūt infe-
lix anima, &c.
Præobtentu sa-
lutiū obumbrat
negotium vo-
luptatis.

A. 8. 19. 21.

it to the desire of any other thing. *While*, saith he,
“feeling the trouble of want, I make towards the quiet
“of fulnesse, in the very passage from the one to
“the other, there lies in wait for mee the share of
“concupiscence. And whereas our health is the
“cause of our eating and drinking, heere a certaine
“dangerous pleasure ioynes it selfe as a handmaid,
“and yet for the most part labours to goe before,
“that it may seeme to be done for her like, whether
“I say I doe, or would doe, for my healths sake.
“But there is not the same measure of both. For
“that which is enough for health, is too little for de-
“light. And it is often vncertaine whether the need
“of my body craue more, or the voluptuous deceit
“of my appetite. At this vncertainty my vnhap-
“py soule reioyceth, as at the matter of her excuse,
“and defence, being glad that it doth not appeare
“what is sufficient for health, that so vnder the
“pretence of health, shee may shadow her intem-
“perancy.

2. Deceit is, when our carnall and worldly de-
sires, are accounted of vs as *spirituall*. This deceit
falleth out in this case, when in one, and the selfe-
same thing which we desire, there is matter fit to
giue contentment to both these desires. As in *Si-
mon Magus*, his desire of the gifts Apostolicall, be-
sides the excellency of the gifts themselues, fit
matter for a holy desire, there was also profit, and
glory that might ensue, fit matter to prouoke the
carnall desire. *Simon* would seeme to be deuout
and holy, and to desire the gifts for themselues, for
that worthy reckoning hee had of them. But *Peter*
smelt

smelt out the close deceit that lurked in his heart, and saw that it was a fleshly desire looking toward lucre. So the Apostle saith, *He that desireth the office of a Bishop, desireth a worthy worke.* Yet that desire which many haue of it how deceitfull is it? The worke desired is worthy: The desire thereof in many is most base and vnworthy: For though there bee fit matter in this office to kindle a holy and spirituall desire; namely, the beautie of the office it selfe, Gods glory, and mans saluation, shining in the very face thereof: yet withall there is some matter to stirre vp a crooked and couetous desire; namely, the hope of gaine in a fat Benefice. Here a couetous *Balaam* will hide his base desire of the reward of the office, with pretence of a spirituall desire of the office it selfe. Such is the deceit of those that buy liuings vnder this pretence, that they desire to exercise their gifts, which otherwise the iniquity of the times being such, they cannot haue the vse of. So also in the matter of marriage, this deceit is very vsuall. The party affected hath piety, matchable both to person and portion, and yet both these in good measure to. Heere one too much wedded to the world, or to the flesh, will cloake his affection to portion or person, with a pretence of affection to piety; as though that had the preheminance in swaying of his desires. Where happily, if the heart bee truely searched, the contrary will appeare.

The discovery of this deceit is when the matter that should satisfie the carnall desire being taken a way, there onely remaineth the inuiter, and inciter

1 Tim. 3. 2.

Discovery.

of the spirituall, and holy. For if then we desire not, as feruently as before, we may iustly feare fraude in our desires. Here *cooled* desires are *craffy, decaying, deceiuing, flinching, false.*

6. Confidence
The deceit.

And discour-
ry.

6. Affection is *confidence*. Where the deceit is, to thinke we trust in God, when indeed wee trust onely in the meanes. The deceit is, both when wee haue the meanes, and when wee want them. The deceit of both is discouered by our behaiour towards God in the presence of the meanes. For if then wee giue ouer praying to God, or abate of our feruency in suing, and seeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely relie on GOD, as on him who is sufficient without meanes, and without whom euen the most sufficient meanes are altogether insufficient, why then doe wee beginne so to secure our selues, and lay aside all feare, when once wee are fenced with the meanes? Againe, hauing bin so confident and comfortable in the inioyment of the meane, if afterward in the time of danger, when the meanes faile vs, wee loose this confidence and shew our selues faint, and hartlesse cowards, this also is another conuiction of deceit in our confidence. So both these wayes is our confidence found out to be deceitfull, both by excessse of spirit in peace, and by want of spirit in trouble.

The like deceits might be shewed in diuers other affections. But the worke growing bigger then I thought it would, I forbear. So much then shall suffice to haue spoken concerning the deceitfulnesse of

of the affections : as also concerning the whole doctrine of the deceitfullnesse of the heart.

CHAP. XXVI.

Of the greatnesse of the hearts deceitfullnesse, and of the cause of her deceitfullnesse.

HAVING thus spoken of the deceitfulness of mans heart, it remaineth that now we should speake of those three illustrations, which in the beginning we noted the Prophet vsed to set it forth by.

The first is, from the greatnesse of this deceitfulness. It is deceitfull, saies the Prophet, *Above all things.* Above all things ? what above Sathan that old Serpent ? The meaning is not, that our hearts haue more craft then Sathan, who is an old trained Souldier, and his Crafts-master in this Art, we being but punies, and as of yesterday vnto him, who is of many thousand yeres standing : but that that deceit which is in our hearts, in regard of vs, and the dangerous consequences thereof to vs, is greater, then that in Sathan.

1. As to murder ones selfe is a greater matter, then to murder another, though he do not vse the like cruelty in stabbing, and wounding of himselfe, which is often vsed in the killing of others : So also to deceiue ones selfe (which is also a spirituall kinde of murder) is a greater deceit then to deceiue another.

Illustrations of
the hearts deceitfulness.

1. The greatness of it.

ther. And so in this sense the deceitfulnesse of our hearts, may be said to be aboute Sathans, because it deceiueth *it selfe*, though Sathan in his deceits bee farre more cunning and wily.

2. This amplifieth the deceit, when the person deceiuing, is our familiar friend, one in whom we repose speciall providence. See *Psalm* 55. 12. 13. So is it heere. Sathan is nothing so neere vs, as our owne hearts, that are parts of our selues. Sathan is without vs, and if wee resist him by faith, hee flieth from vs, but our hearts are within vs, and though we resist neuer so much, yet this deceiver still sticketh close vnto vs. So that Sathan sometimes leaues vs for a season, and wee are not troubled with him, or his deceits. But our owne hearts, they neuer leaue vs, they dogge and follow vs at all times, in all places, vpon all occasions, stil ready furnisheth with deceit to beguile vs.

Luke 4. 13.

3. Our owne hearts can deceiue vs of themselves, without Sathan: Sathan cannot without our hearts. And therefore, in regard of vs, our owne hearts deceitfulnesse is farre the greater, as that which giueth Sathan all his aduantage against vs. Hee could not deceiue our Sauour, because there was no deceit in our Sauours heart.

The vse. This must teach vs to account of our selues, as of our chiefeft enemies wee are to contend with, in this spirituall conflict. The Apostle stirres vp to watchfulnesse, and circumspection, by setting before vs the strength of the Diuell, as being powers and principalities, farre stronger then flesh and bloud. But there, by *flesh and bloud*, the Apostle meaneth

Ephes. 6. 12.

neth, not so much the *corruption* as the *weaknesse* of our nature. As if he should haue said, wee haue not onely to conflict with weake fraile men, like our selues, that are but flesh and bloud, but with farre more powerfull and puissant aduersaries, namely the Diuels. For the corruption of our hearts is our greatest aduersary; this corrupt heart of ours is deceitfull aboue all things, euen Sathan himselfe in some sort, as we haue shewed. And therefore, wee must bend our forces against our selues, as well as against Sathan; yea, the way indeede to ouercome Sathan, is first to ouercome our selues: and we must so take heede to our selues, of other enemies, that we must also take heed of our selues as enemies. A thing worth the noting it is, that the incestuous person deliuered vp to Sathan, did yet repent, and come out of Sathans power. But men once deliuered to themselves, the lusts and deceits of their owne hearts, are branded out in the Scripture, as men in a most fearefull and desperate case. Therefore *Paul* in his owne person, describing the spirituall fight, and the aduersary a Christian is especially to incounter with, singles out the body of sinne, this naughty flesh. *I fight not*, saith the Apostle, *as beating the ayre*, and seeing no aduersary, but I see my aduersary, and strike at him. And who may this aduersary be? He tels vs in the next words; *I beate downe my body*, that is, not this outward man, but the body of sinne, the masse of corruption, both in the soule, and in the body.

The *second illustration*, is from the cause of this deceitfulnesse; namely, the wickednesse of our hearts.

The

*Ita cane tibi vt
caueas teipsum.*

1. Cor. 5. 5.
2. Cor. 2. 6. 7.

Rom. 1. 24.
Psal. 81. 12.

1. Cor. 9. 29.

2. The cause
of it.

The heart, saith the Prophet, is deceitfull about all things, and *euill* in; this latter clause shewing the cause of that spoken in the former.

Here two things are to be cleared. 1. What this illnesse of the heart is. 2. How it is a cause of the hearts deceitfulnesse.

For the first; The heart is euill, $\left\{ \begin{array}{l} 1. \text{Totally.} \\ 2. \text{Originally.} \end{array} \right.$

1. It is *totally* euill, and that two waies: First, the *whole soule* is in euill: And secondly, *whole euill* is in the soule.

1. The whole soule is euill, this gall of bitterness hath imbittered, this leuen hath sowed, this leprosie hath infected, not this part, or that, but the whole, and euery part. Euen from the vnderstanding, as it were the crowne of the head, to the affections, as it were the soales of the feete, there is nothing but boyles and botches. Whereof read a most liuely description, *Ezek. 16*. In our Vnderstanding there is a very sea of ignorance, vncapable it is of things spirituall, and yet wise and witty in wickednesse. The conscience is full of blinde feares, terrors, and torments, or else seared and senselesse. The memory slippery, and waterish, to receiue and retaine any good impressions, but of marble firmenesse, to hold fast that which is euill. The Will pliable and obsequious to the Diuell, in his hands as waxe: but stiffe and hard as clay in Gods. The affections also are wholly disordered, peruersly setting themselues vpon wrong objects: in stead of bathing themselues in the sweet fountaines of liuing waters, they swinishly lye tumbling in filthy and miry puddles. If in
the

the eye there be a beame of wickednes: O then, the great stacke that is in the heart! And if the tongue, but the instrument of the heart, be such a world of wickednesse, an vnruely euill; what then is the heart? The whole frame of our hearts is continually euill. O the rout & rabble of filthy and impure thoughts that lurke in that dungeon! The temple, it was once of the Holy Ghost; but now, as it fareth with many materiall temples, which as it is reported, through couetousnesse of inclosiers, are become stables for horses, so this glorious temple is become a stinking stie, and stable of vncleane spirits, a cage of vncleane birds, a den of theeues, a receptracle of all manner of pollution.

*Si trabes in a-
calo stues in
corde.*

II. Alleuill, the whole body of sinne, that is, the seedes and spawnes euen of the vilest corruptions are in the heart of man. Naturally, the best of vs haue an inclineablenesse euen to the most odious, and loathsome sins. As in that *Chaos* at first creation, there were the seedes of all the creatures, fire, aire, water, heauen, earth, so in mans heart of all sins. Vpon which let but the spirit of Sathan moue, as once the spirit of God vpon the *chaos*, & with the warmth of his temptations heat it, and no lesse vgly mon- sters will proceed out of our hearts, then did once goodly creatures out of that *Chaos*. Hence it was that those things which *David* spake, of certaine vile notorious wicked sinners, that their *throat was an open sepulchre, the gall of aspes was vnder their tongue, &c.* are applied by *S. Paul* to euery mothers childe of vs. For there is neuer a barrell better herring. But as the holy prouerbe is, *As in water, face answereth to face,*

Pro. 27. 19.

face, so doth the heart of man to man. The image of our face in the water is no more like our face it selfe, then our heart is like the heart euen of the vilest monster, that euer was. And when wee see such monsters in them, as in looking glasses, wee may see our selues, and the disposition of our owne soule. And thus we see how the heart is *totally* euill.

Mat. 15. 19.

2. It is also originally euill. Euill did not begin, first to pollute thy hand, thy eye, thy eare, or any of thy outwards part, but it began with thy hart, to seat and nestle it selfe there, and from thence to diffuse and scatter it poyson into the externall members. *Out of the heart*, saith our Sauour, *come murders, adulteries, thefts, blasphemies*, and such like stuffe; euen as the riuers out of the sea. This is the fountaine, from whence all the streames of corruption flow: this is the wombe, in which all these monsters are conceiued: this is the shell, in which these cockatrices are hatched. Thus we see how we are to vnderstand this doctrine of the hearts wickednesse.

The vse. 1. Against the Papiſts, that doe something lessen this wickednesse, and will haue some reliques of goodnesse to remaine, some freedome of will to apply it selfe to good. II. To teach vs all true humiliation, in the sight of our owne naturall deformitie. No outward ornaments should so lift vs vp, as our inward filthines should take vs down. Art thou troubled with pride? I can prescribe thee no better remedy, then to looke vpon the face of thy heart, in the glasse of the word. For there thou shalt see thy selfe such an ougly, nasty, forlorne, mishapen creature, that thou canst not chuse but grow out of loue with

with thy selfe. It is thy ignorance that maketh thee so proud. If thou knewest thy selfe what thou wert, and haddest eyes to see this sinke-hole, and what a deale of baggage passeth daily through it, thou wouldest bee ashamed of thy selfe. God, is a God of pure eyes, and cannot take any pleasure in euill. And wilt thou then take any pleasure in thy selfe, being euill, and nought but euill; yea, being but a very stinking dunghill of euill? Whatsoever thy out-side may be, be it neuer so faire, thy inside is nought; thou art but like one of the Egyptian temples, very glorious and beautiful without, but enter in, and nothing to be seene but a Serpent, or some such venomous creature. Such litters and swarmes are there in our hearts, of vaine, vile, base, filthy, and dishonorable thoughts, affections, desires. Very *thorough-faires* are they, for Sathans impure suggestions to walke vp and downe in; in regard of murtherous and malicious thoughts, very *slaughter-houses*; in regard of vncleane lusts, very *stewes* and *brothel-houses*; in regard of the heat of boyling concupiscence, very *hot-houses*, and as the Prophet speaketh, like a *Bakers Oven*. Shall any now bragge of his owne good nature, or crake with the Pharisee, that he is not so bad as other men, hee is no extortioner, or oppressour? &c. Yes, thou blind and boasting Pharisee, thou hast the seedes of extortion, and oppression in thee; yea, and of all other sinnes besides. And these would breake forth in thee, did not God by his wise and powerfull providence restraine thy corruption. By Nature, the best, the mildest, and meekest man is a very Tiger and Lion. and wouldest thou account that

Hosca. 7. 4.

1. Cor. 3. 20.
expounded.

Prou. 23. 15.

Gen. 9. 21.

that Lion to be of a better nature then his fellowes, who therefore does no hurt as they doe, because he is not loose as they are, but chained vp? Where Gods renewing grace hath not changed our nature it is onely the powerfull estate of his prouidence, which keepeth men from the very ontrage of villany. Shall we then be proud, because we are free from those offences, into which others breake forth, and thinke we are made of some better mould? Nay, our nature is as vntoward, and as deeply poysoned with rebellion as theirs. Therefore rather should we be humbled in seeing them. For, as was shewed in them wee may see our selues what we are. Peradventure thou hast some good parts of wit, memory, &c. to commend thee. Yet for all these, thy heart is euill, yea, without a spirituall change, so much the worse, by how much these parts are the better. Euen as the more fruitfull the soyle is, so much the more will it abound with thistles, vnlesse it be tilled. And *the Lord knoweth the thoughts of the wise.* [that is, such as excell in naturall gifts, that are the choicest and most picked men; euen the very flowre of the rest] *that they are vaine.*

III. Heere Parents and all they who stand charged with the education of youth, must remember their duty. The heart of man in generall, the heart of all mankind is strangely and strongly wicked. Euen in the heart of a young child, as *Salomon* saies, there is a *bundell* and packe of folly laid vp. And as *Moses* saies, the thoughts of mans heart are euill, euen from his childhood. This corruption then of nature must be subdued betimes, else it will grow to that

that head, that it will bee incurable. Looke what skill and dexteritie is required to tame a wilde beast, which had neede be gone about very early, whiles it is but a little whelp; the same, nay farre greater is required to tame and meeken this wild, this woluissh and lionish nature of ours, that it may become tractable to Gods hand.

IV. This serues to take away the excuse which is so rife in the mouths of many, that when they swear, speake vainely, or do otherwise amiss, yet they haue as good hearts as the best. What is the reason then they haue so bad tongues? *Out of the abundance of the heart the mouth speaketh.* When I see the smoake comming out at the top of the chimney, sure I am there is some fire on the hearth. When the floods of corruption come gushing out at thy eyes, eares, hands, mouth, there must needes bee a fountaine within thy heart. For it is the heart that is originally euill. And therefore excellently *Salomon* hauing described the wickednes of some mens eies, mouths, feete, hands, at last giuing the reason thereof, saies, *Lewd things are in thine heart.* And in another place, hauing said *that the thoughts of the wicked are abomination to the Lord;* he addeth by way of opposition, *but the words of the pure are pleasant.* The oppositon seemeth rather to require that hee should haue said, *But the thoughts:* But by this kinde of opposition *Salomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou hast a foule mouth.

V. This teacheth vs a right method in the practise

Pro. 6. 12. 13.

14.

Pro. 15. 26.

Use of repentance. That must first bee reformed, which was first deformed. Now, as we haue shewed the heart is originally euill, that is the treasury and store-house of wickednesse : Therefore the first thing in repentance, must be the rinsing and cleansing of the heart. If sinne had begunne in thy outward man, then should thy reformation also. But *Eues* heart was poysoned before her eye. And therefore I doe not so well like their aduise, that wish men in repentance to beginne with outward abstinence from sinne, as the easier, and so by degrees to come to the inward mortification of it. Hee were an vn-skilfull Physician, that when the head-ach is caused by the distemperature of the stomacke, would apply outward remedies to the head, before hee had purged the stomacke, where lies the matter that feedes the disease. The heart, as our Sauour teacheth, is an euill treasury, surcharged with the superfluities of all wickednesse; and hence flowes corruption, and hath a continuall eruption in the outward man. So that it is impossible, the outward man, or actions thereof should be reformed, as long as the heart remains vn-purged. Things in themselves good, comming yet from an vncleane heart, are naught. Therefore *Solomon* excellently sayes, that not onely the *pride* of wicked mens eyes and hearts, but euen their very *plowing*, that is, whatsoever they do in things lawfull, as eating, drinking, sleeping; yea in the seruice of God, is *sinne*. Listen we then rather to the Prophets counsell; *O Ierusalem wash thine heart*, and to the Apostles, *Cleanse your hearts you sinners*. Let none thinke they are reformed enough, whē they haue brought their

Prou. 21. 4.
opened.

Ier. 4. 14.
James 4.

their outward man to some ciuill conformity, their hearts yet inwardly swelling againe, til they are ready to burst, with abondance of euill and noysome lusts. No, the heart, as it is the fountaine of this naturall life, and as at first it was the fountaine of a sinfull life: so also must it be the fountaine of a spirituall life; that as in the motion of the *primum mobile* in the heauens, all the inferior spheres are moued together with it: so heere, the heart being spiritually moued by the holy Ghost, in the work of conuersion, all our outward parts may mooue together with it; euery one of them receiuing frō it, as from a good treasury, their seuerall portions of goodnes. *Mat. 12. Pro. 4.*

So much for the first point, what this wickednesse is. The second is, that this wickednesse of the heart is the cause of this deceitfulnesse: which is the meaning of the Prophets coniunction of wickednesse, with deceitfulnesse in this place. For this property of deceitfulnesse is by the Apostle given to sinne: and so our hearts come to be deceitfull, as they are defiled with sinne. For sinne blindes the minde, and so makes it easie to bee deceiued, and to mistake. We see how easily blinde *Isaack* mistooke the younger sonne for the elder. As easily are our blinde hearts deceiued, mistaking the motions of the flesh for the spirit, suggestions of *Sathan*, for the voice of the Holy Ghost, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as sinne is more or lesse in the heart, so is deceit. The most godly men, by reason they are not wholly free from sinne, haue also experience of this deceitfulnesse. But the deceitfulnesse of wicked mens hearts is farre

Heb. 3. 13:

Y

greater,

greater, by reason that sinne in them is farre greater, euen in his full strength and vigor; but in the godly sinne is as it were wounded in the head, and crazed in the braine, and so lesse able to deceiue. The Scripture calls sinne in the godly, the *old man*. Now olde men, that are ready to dote for age are twice children, and haue no great store of craft.

Vfe 1.

This must teach vs, as we desire in the profession of religion, not to be deceiued by our owne hearts, so to purge, to rinse, and renew them daily by repentance, nor suffering the least sin to be harboured there. For if we haue an euill heart, affecting and nourishing but any one sinne, this heart will deceiue vs in the end, whatsoeuer be our profession of religion. *Iudas* may be an example for vs. His heart was an euill heart, a couetous hart, euen in the greatest heat of his following Christ, and preaching the Word. Therefore also it proued a deceitful heart, and at last betrayed him into the hands of that fearefull sin of betraying his Master. Neither is there any other reason why those forward and seruient ones, in the parable of the stony ground fall away, but the want of a *good and honest heart*, which onely they that are figured by the last kinde of ground haue. For as an honest man will not deceiue another, with whom, so neither will an honest heart deceiue the man himselfe in whom it is. This was the reason that *Pharaoh*, and other, their fits of godlinesse did not last, because there was no true change of their naughty and corrupt hearts. Remember we then the Apostles warning, *Take heede least there bee in you an euill heart, so depart away from the liuing God.* Where there

Heb. 3. 12.

is an vnfound heart, there will be Apostacy in the end, whatsoeuer shoves be made. For an euill heart is alwaies a deceitfull heart.

Againe, this must further teach vs not to trust them, in whom we do discerne an euill and vnfound heart, let their outward shoves be neuer so glorious. For an euill heart will deceiue the man himselfe in whom it is, much more will it deceiue others. How now can any man safely repose any confidence in an vnregenerate friend or seruant, whose hearts are euill and vnrenewed, though otherwise neuer so ciuilly honest? What assurance can I haue of him, that hath none of himselfe? Or how should I thinke he would not deceiue me, who in the end must needs deceiue himselfe?

CHAP. XXVII.

Of the vnsearchablenesse of the heart, and of sixe notes to discover it.

OF the two former illustrations of the hearts deceitfulness, the *greatnesse* of it, that it is *deceitfull about all things*, and the *cause* of it, that it is *wicked*, we haue spoken: The third illustration followes, which is from the *vnsearchablenesse* of it. Who can know it? that is, few or none can know, not onely others, but not their owne hearts.

Object. This may seeme to be against that of the Apostle; *No man knoweth what is in man, saue God, and*

3 The vnsearchablenesse of it. Where yet,

1. Cor 2 11.

Psal. 19

Pro. 25. 3.

Phil. 2.

the spirit of man. *Answ.* Man knoweth his inward thoughts, purposes, and desires, but the frame and disposition of his heart hee knowes not, nor yet alwayes the qualities of those thoughts, whither they tend, what secret deceit lies, and lurkes in them. He thinks that lawful, which is indeed vnlawful. Therefore *Danid* cried out, *Who knoweth the errours of his life?* As it fareth with the eye, which seeing other things, sees not it selfe, nor the face wherein it standeth, so is it with our hearts, knowing other things, yet ignorant of themselves, strangers at home. Wee know not what wee are in present, much lesse what wee shall be hereafter, in tryall and temptation. So that that which *Salomon* speaketh of Kings hearts. *The heauens in height, and the earth in deepenesse, and the Kings heart, can no man finde out,* in regard of their secret proiects and designs, is true also of all our hearts, in regard of their secret wickednes. Men think indeed that they know themselves wel enough. And it is growne into a Prouerbiall kinde of speech, I know it as well as my selfe. Whereas in truth there is nothing wherein we are more ignorant. An euident argument whereof is that pride and selfe-pleasing, that naturally is in vs all. If thou haddest once seene what an vgly & deformed face thy heart hath, if thou knewest what horrible filthines and corruption were enclosed in thy heart, this would humble and abase thee, both before God & man; this would bring thee quite out of heart, and conceit with thy selfe, and make thee according to the Apostles precept, thinke thy selfe worse then any other. But alas, how swell wee in a conceit of our owne excellency?
how

how stretch we out our plumes? how despise wee others in regard of our selues? when yet if we thoroughly saw the close corruptions of our owne hearts, wee should thinke the worst better then our selues. Yea in our very praiers, speaking to God, how farre are we from the true humbling, bowing, and prostrating our spirits before the Lord? Whereas if wee saw and felt our pouerty and misery, we should speake to God, as the poore beggarly wretch doth to the rich man. *The poore man*, saith *Salomon*, *speaketh supplications*. When a man comes abroad with his face full of spots, it is a signe that hee knowes not of them, that hee did not vse the looking glasse before he came out. A farre more certaine signe it is, that as yet we haue not in the Law seene the faces of our hearts, when we can so boldly and impudently come, both into Gods and mans presence, with grosse corruptions vnwashen out. When *Iob* saw in Gods glory as in a glasse, his owne corruption, how was he presently meekened? then he layes the hand on the mouth, abhorres himselfe in dust and ashes, and vilifies himselfe to the full. *Peter* also vpon like occasion cries out, *Depart Lord from me, I am a sinfull man*. According to our humility is our knowledge of our selues. The more we see our corruption, the greater will be our humility. When *Paul* saw the filthy pudle of concupiscence that was in him, then was he thoroughly taken down indeed. Before he seemed to be alieue to himselfe, but this so gastly a sight of the filthy visage of his owne heart, as at the first conuersion it almost stroke him dead, so long after it made him cry out, *I am carnall: Miserable man that I am*.

Pro. 28. 13.

Iob. 41. 5. 6.

Luk. 8. 5. 6.

1. Cor. 4. 4.

Our great pride therefore argues great ignorāce, our little humility, but little knowledge of our own hearts

The use. 1. Let vs not beare out our selues too much vpon any mans iudgement. For if we know not our selues, and so may be deceiued in our selues, much lesse then can others know vs, and so farre more easily may they be deceiued in vs. *I iudge not my selfe,* saith the Apostle, *for though I know nothing by my selfe, yet am I not therby iustified.* He that iudgeth me is the Lord, who is greater then our hearts. Euen the best haue many secret faults, which they spy not, and therefore haue need to pray, *Lord cleanse vs from our secret sins.* Though our owne hearts condemne vs not, yet may wee not please our selues therein, but still dread wee the secret deceit of our hearts, so vast gulfes that the bottome can hardly be founded. As *Socrates* in reading a booke gaue this censure, those things which I vnderstand, were good; so also, I thinke, were those things I vnderstood not: so in iudging of our hearts, contrarily, that which I haue found out and doe discerne in my heart, is exceeding ill, so I thinke is that also which as yet I doe not discerne. By that little we haue already found out, should we iudge of the rest.

II. Here is comfort for Gods children, who seeing their owne corruptions, are exceedingly cast downe, and affrighted with so fearefull a sight. But wee must learne to distinguish between corruption *seeme*, and the *seeing* of corruption. The corruption which we see offereth matter of discomfort: but the seeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know it,

it, namely of himselfe, and by the light of his owne reason onely. An argument therefore that God hath anointed thy eyes with spirituall eye-salue is, when hee hath thus inabled thee to see thine owne corruption. Comfort thy selfe then in this work of Gods mercy, and assure thy selfe that that God who hath giuen thee to see, will giue thee also in time, to subdue thy seene and disliked corruptions.

III, This must teach vs to trauell with our owne hearts, in bringing them to a sight of their owne corruptions. If we be admonished of some man, with whom we conuerse, that he is false and hollow, how will wee labour to finde him out, and detest him? The Scripture hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond all measure. Dost it not then stand vs in hand to labor to finde out this deceit and wickednesse? What a shame is this, that man who flies vp into the heauens, and descends down into the deeps, and knows all other things, should yet onely not know himselfe? that he should dig in the belly of the earth for gold and silver, and should not dig in his owne heart, to purge out the drosse which hath corrupted all that gold which grew there at the first?

Heere none may discourage himselfe with these words, *who can know it?* for they argue not an vtter impossibilitie, but an exceeding difficultie. Which should sharpen our desires and endeouours, for the getting of this knowledge.

For first, there are certaine discoueries, whereby euen others may come to the knowledge of our hearts in some measure. And secondly, in the word

of God there are infallible Notes, whereby examining our hearts, wee our selues may know them, when others cannot so well.

Meanes of
discouery
1. Discouery
by the word.

For the first. There are fixe more speciall meanes of triall, and discouery of our hearts.

Hof. 7. 1.

1. Is the *revelation of Gods word*, whether the Law, or Gospell. For whereas corruption lay asleepe in vs before, the sound of the word awakens, and irrages it. *When I would have healed Israels* namely, by the admonitions and rebukes of the word, *then the iniquity of Ephraim was discovered*, saith the Prophet. Before the Law came, *Paul* felt sinne more quiet, as if it had beene dead: but saies he, *when the Law came, then sinne reuiued*. The like our Sauour shewes of the Gospell, that when it comes, it sets men together by the eares, onely because it worketh vpon their corruption, which being by this meanes exasperated, shewes it selfe.

Rom. 7. 9.

Luk. 12. 51.

2. Discouery,
by affliction.

2. Is *affliction* both priuate and personall, as also publique in the persecution of the Church. The sea, when it is calme weather, is as still and quiet as any riuer: but let the windes once rise, and you shall see a difference. Then you shall see nothing but raging and storming, and foming out mire & dirt. In peace wicked mens corruptions lie hid, then they will carry themselves to God and man, more moderately: but let God lay affliction on them, and then as *Sathan* falsely charged *Iob*, see if they will not spit the very poyson of their blasphemy in the face of God himselfe. Yea, the regenerate man himselfe would hardly thinke there were so much infidelity, impatience, frowardnes, rebellion, faint-heartednesse, loue

of

of the world, and such like corruptions, as hee shall finde and feeble by experience in the day of affliction. Therefore doth *Iames* call afflictions temptations, because they serue to try vs, what is in vs, and to discover the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to prouethem, and to know what was in them, that is, to make knowne. Heere was the triall of *Abrahams* sound heart, when God laid that crosse vpon him, that greuous commandment of killing his onely sonne with his own hands. Now I know, saith God, thou fearest me, that is, as *Austen* expounds it: Now I haue made it knowne. For God is said to know, when he makes vs to know: and in such speeches, hee tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we say a *ioyfull day*, and *sad weather*, onely because of the effects in vs. For did not God know before, that: *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearely and certainly. For, by meanes of this triall hee came to know himselfe. For, vsually man thinketh he can doe that which indeede he cannot, and contrarily. It is then as if God should haue said; Now haue I made the world, and thine owne conscience know thou fearest me: Now I haue giuen thee a thorough triall of the integrity of thine owne heart. Here also was the triall of *Iobs* good heart. Though in his prosperitie he had trial of it by his many good workes, wherein he was as rich as in his other riches, yet wee see how slanderously the Diuell impeached it as mercenary; *Doeth Iob serue God for nought?* Therefore that he might haue

Iames 1. 3.

Deut. 8. 2.

In Psal. 44. Dicit sibi innotescere quod facit tibi innotescere. Opus suum tibi dicit; non cogniti: non suum. Dicitur plerumque letus dies, quando serenus est; nihil quid ipse dies gaudet? sed gaudens dicitur, quia gaudens nos facit. Sic & deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. Nunc cognoui. Ante non cognoverat? sed ipse Abr. antea non cognouit, quia ipsa tentatione ipse sibi innotuit, plerumque enim putat homo se posse, quod non potest, &c.

Hem. 1. ad pop.
Ant.

a more thorough prooffe of his integritie, all his outward prosperitie was taken from him. And then how meeke, how patient was hee? no murmuring, no grudging, but *the Lord hath giuen, and taken, blessed bee his name.* Hee did not then say (as *Chrysostome* excellently notes.) How shall the poore doe, that were wont to be cloathed with the fleece, and to be fed with the flesh of my cattell? If not for my sake, yet for such poore ones, my flockes might haue beene spared. And so *Iobs* graces shined more gloriously, when his houses were ouerthrowne, then when the doores of them were set open for the poore to enter in; when his flockes were stolen from him, then when the poore were sustained by them. For then hee shewed loue to men: but now he shewed a more speciall kinde of loue and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the fensers bodies, when they were naked, then when their cloathes were on: so may wee then best iudge of our selues, when God hath stript vs starke naked of all the garments of our outward glory and prosperitie.

1. Cor. 11. 19.

Luk. 2. 34.

But a farre more excellent triall, are the common afflictions of the Church in persecution. For as the Apostle speaketh of heresies, so is it true also of persecutions, that they *must needs bee, that the approved may bee made knowne.* To this purpose excellent is the speech of old *Simeon* to the Virgin, *That childe is appointed for a signe to bee spoken against, that the thoughts of many hearts may bee opened.* Therefore Christ must bee contradicted, and opposed by the high

high Priests and gouernours of the people, that so the hidden hypocrisie of those which before followed him, and cried *Osanna*, might bee detected, as also those their peruerse and vnfound thoughts of cleauing to Christ, if he had proued a temporall King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of persecution. Here was the triall of *Nicodemus*, and *Ioseph of Arimathea*, with whom it fared in their affection to Christ, as with *Ioseph* the sonne of *Iacob*, in his affection to his brethren. When he saw them in anguish and distresse, then hee could conceale his affection no longer, but cryed out, *I am Ioseph your brother.* For a brother, saith *Salomon*, is borne for aduersitie. Namely, then to discouer his affection, if hee haue any. So when these two saw the vnjust and cruell dealings of the Priests with Christ their elder Brother; then, though before they were but close Disciples, and one could hardly tell what to make of them, yet then they manifested themselves, then their loue, their zeale, and hearty affection to Christ brake forth. For, as *Salomon* discouered the true Mother from the false, by taking a sword to cut the childe in two; so doe persecutors discouer true children of the Church from false, when by the sword of persecution they strike at their Mother. O there bee many of vs in these daies of peace, that make great shewes: When the fanne comes, it shall appeare whether we be chaffe, or wheate. The house built on the sand, carries as good a show, as the house built on the rocke, and in a cleere sun-shine day glisters as gallantly; but the windes,

PRO. 17. 17.

windes, and tempests when they are vp, will quickly shew the difference. When a seruing man followes two men walking together, we cannot tel who is his Master, till they part: so when the Gospell, and outward prosperity goe together, it is hard to iudge whether of them we follow, till God make a separation of them by persecution. A Wolfe may feyne himselfe to be a sheepe, by wearing a sheepes skin; but let his fliece bee shorne, it will neuer grow againe, and thereby hee will easily be discovered to be no true sheepe. For the true sheepes wooll will grow againe after shearing. And so will Christs sheepe, after they haue beene shorne by persecution. So a Parrot can counterfait mans voice; but let it be beaten, and then it will fall to it owne naturall voice.

Now as by affliction we may iudge of our hearts for the time *present*, what they are, so also for the time *to come*, what they *will be*. For *impatieney* in *present aduersity*, argues there will be *insolency* in *future prosperity*; and so discouers that *deceit* whereof wee spake; namely, that if wee were in a more plentifull and richer estate, wee should be better, then now we are.

Chap. 20.

3. Discouery,
by prosperity.

3. *Triall* is by *prosperity*, nothing inferiour to the former by *aduersitie*. For as some like snayles push out their hornes till they bee touched: so others with *Jonathan* follow chase well, till they come where honey is. Nay, many there are whom affliction hath not detected, that peace and prosperitie hath. The Parable of the Sunne and the Winde is knowne. Some of those in *Queene Mariess* daies, who

who kept their garments of faith and good conscience fast on, for all the shaking of the boisterous windes, which then raged most fiercely, yet afterward by the flattering raies of that sweet sun-shine, which followed, were tised to vnbutton themselues, and throw off their coats, at least to weare them more loosely: How chaste was *David* in his afflictions? If an hundred *Barthebaes* had then met him in the wilderness, hee would not much haue beene moued. But wee know afterward, when he was at rest in his Kingdome, how fearefully he was foyled. So that, that which once those women sang of *Saul* and *David*, by way of ioy and congratulation, may we as truly sing of these two trials, by way of mourning and lamentation. Aduersity hath slayen his thousands, prosperity tenne thousands. These two of all others are the forest trials, and haue greatest force of detecting; especially, when they come both together, as in the three children; who at once were tryed, both by the sweetness of the musicke, to enchant their senses, and by the terrour of the fire to affright and astonish their hearts. And so haue many holy Martyrs beene tried both wayes, both by the threatnings, and by the faire and large promises of their aduersaries. Contrary to that God gaue in charge to *Laban* to speake neither *euill* nor *good* to *Jacob*, that is, neither by flattery, nor force to goe about to bring him backe againe. And this argueth notable soundnesse indeede, when in both these tryals together, wee can acquit our selues. As in the Baptist neither overcome with *Herods* prison, nor with the peoples conceiting

Dan. 3. 5. 6.

Gen. 31. 24.

ceiting of him to bee the *Messiah*. In *Paul* and *Barnabas* also, standing out both against the propostitious affection of the *Lycaonians*, when they would hane Deified them, and against their diuellish rage, when they would haue stoned them. In *Daniel* likewise, whom neither the *Lions* denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will be purged and refined: into the water, and there likewise it will shine brighter. So a good man, when hee is in the furnace of affliction, there he will leaue much of his drosse behinde him: and when he flourisheth in outward blessings, they, together with his inward graces, shall bee as a iewell hung vpon a golden earing; he will verifie *Salomons* Prouerbe, *The crowne of wise men is there riches*. But the vnfound Christian it like to clay. It will quickly bee scorched, and dried vp in the fire; and it will soone melt away and bee dissolued in water. As affliction would discouer his infidelity, distrust in God, impatience, rebellion, &c. so a prosperous and flourishing estate will bewray his pride, insolency, contempt of, and cruelty against his poore brethren, besides his wantonneffe, voluptuousnesse, vncleanenesse; all which lay smothered in affliction, like as poyson doth in the Snake, while hee is benumbed with cold. Let a man handle a Snake then, and he shall not feele his Ring; so one would thinke it were a harme'esse creature: but bring him to the fire, and then touch him when hee is well warmed, and thou shalt know he hath a sting. So oftentimes many corruptions, as cruelty, ambition, luxury,

are

*Mulcorū quia
imbecilla sunt,
latet vitia: nō
minus ausura
cum illis res
sue placuerint,*

are as it were benumbed, and frozen in men with the cold of pouerty, obscurity, and other such like pinching crosses. Their wickednesse is an vnfolded an implicite wickednesse, like some pestilent fruit in the bud, or bird in the shell. But let the heate, the warmth, the sun-shine of honour, riches, authority, once open a way to their wickednesse, and furnish them with meanes and occasions of doing wickedly, and then they will vnfold their naughtinesse at large, and fully shew themselues what they are. What an humble man was *Saul* before he was King, and in the first beginnings of the Kingdom? but afterward being confirmed in his Kingdom, what a tyrant proued he? Therefore, it is said that *Saul* reigned but two yeeres, because after the two first yeeres, though he held the government still in his hands, this deceitfull heart was discovered, and he did no longer raigne, but tyrannize. So was it with *Nero* also, for the first fise yeeres, whom rule and domination discovered to be a very monster of nature. So truely it is said, that in place of rule and government, a man may quickly shew himselfe what he is. Strong drinke trieth the braine: and hard meate the stomocke. When wee cannot drinke of the wine of outward felicity, but wee grow drunken and giddy-headed, and begin to play reakes, it is a signe wee haue weake braines. When we know not how to digest our felicity, but it causeth a kinde of windinesse, a rising and swelling of pride and ambition in our mindes, this argueth exceeding great imbecillity; And surely, thus it is with most. They are of such a disposition, that

quam illa quam
iustitias
aperuit. Instru-
mita illis expli-
canda nequitia
desunt: sic ento
serpens, etiam
pessisera, tracla-
tur dum riget
frigore: una de-
sunt illi venena
sed torpēt. Mul-
torum crudelitas,
ambitio, luxu-
ria, ut paria
pessimis audeat,
fortuna fauere
deficitur. Eade-
melle eos cognos-
cet, da posse,
quantum vident.
Sen. Epist. 43.
1. Sam. 13. 1.
Magistratus
indicat vitium.

τις ἡ Κοιν
κατωτέρω
Pind.

*Sape rogare so-
les quid sis
Prisce futurus,
si fiam locuples,
Ecce. Dic mihi si
fias tu Leo, qua-
lis eris. Mart.*

2. Tim. 4.

Heb. 11. 37.

that being asked what they would be, if they had abundance of riches and honours, they might truly returne that answer, *Tell mee if thou wert a Lion, what wouldest thou bee* : which in effect is as much as to say, that they would bee as cruell as the Lion. This is an euident discouery of a corrupt hart. Now as the enioyment, so also the possibility, and hope of enioying these outward profits and pleasures, is no small tryall. Many can no sooner heare sweete wordes and flattering promises of preferment and promotion, as it were the melody of *Nabuchadnezzars* instruments, but ouercome therewith, they presently fall downe, and worship the Babylonish Idoll. *Demas*, though he had continued a while in suffering with *Paul*, yet when the world like a strumpet, presented her selfe in all her glory to his eye, bewitched with her beauty, hee left *Paul* and the hopes of the world to come, and *embraced this present world*. *Moses* contrarily, though hee might easily haue aduanced himselfe, being the adopted sonne of the King of *Egypt*s daughter, yet he relinquished all his hopes in the Court, and forsooke all his possibilities of preferment, and claue to the afflicted Church of God. Among the many grievous trials of those worthies in the olde Testament, it is worth the marking, how the Apostle hath ioyned together the triall by the offer of prosperity, with the sorest trialls of persecution. *They were stoned, they were heauen asunder, they were tempted, they were slaine with the sword*. Loe how the Apostle rankes the tempting, and alluring wordes of the aduersaries, promising the Martyrs if they would

would recant, abundance of these earthly things, among their bloody and boysterous deedes, how he yoakes their tising tongues, with their terrifying stones, sawes, swords. If then in such a case, wee can say with *Daniel*, *O King, keepe thy gifts to thy selfe*, and with the Fig-tree and Oliue, *should I leaue my sweetnesse, my fatnesse, to raigne*: if for the conscience of the truth, we can neglect proferd profits, the triall is as found as if wee had indured the tortures of the racke.

IV. Triall is by the *inequalitie of carriage*. It is hard for an hypocrite so to carry himselfe, but at sometimes or other hee shall doe, or speake something, which in no sort can stand or consort with his shewes of godlinesse. Though lust, couetousnesse, and other of his sinnes are neuer so closely couched within in his heart, and he make faire semblance of a chaste and contented minde; yet hee will be blurring out now and then some wordes or other, which may yeeld shrewde suspicions and presumptions of his vnfoundnesse, or else in his very gestures and countenance will bewray him. For euen out of these smaller things greater may bee gathered. As the verball lye, or the lye of the mouth is discovered by the disagreement of the lyars mouth with it selfe; whence wee say, lyars had neede haue good memories, least the latter part of their tale be contrary to the former: so also is the reall lye, the lye which the hypocrite telleth in some of the actions of his life, carrying a shew of godlinesse by the disagreement of his life with it selfe. For doe but compare one action with another, one part of his life

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with

Dan. 6.17.

Iudg 9.11.

4. Discovery,
inequality of
carriage.
*Libidinosi qui
sua callidè vitia
tegit interdum
turpis sermo de-
monstrat, & au-
aritiā laten-
tem intrinsecus
parua res cu-
pido significat.
Ad moribus
enim maiora
monstrantur,
vultusque ocu-
lis dissimulari
non potest consen-
sentia, diu luxu-
riosa & lasciuia
Es inest in fa-
cie, & secreta
cordis nutu cor-
poris agestibus
indicantur,
Hier. super
Ezech. i. cap. 9.*

A^ct 8. 10.

with another, his cariage here with his cariage there, and you shall see they agree like harpe and harrow. Thus was *Simon Magus* discovered. *Philip* tooke him for a good Chrastian, because of his Baptisme, profession, hearing, &c. But all these were afterward proued to be lies, because of the contradiction of those words; Here is money for the gifts of the Holy Ghost. These things doe not well agree, to bee baptised, to professe, to ioyne ones selfe with the Church, and to desire spirituall grace for lucre sake. After, when *Peter* had heard once those wordes come from him, he smelt him out presently. Away, thy heart is not vpight : *Thou art still in the gall of bitternesse.* Thus many in some companies are holy, in conuersing with their betters carry themselves well; but in other companies, or conuersing with their equals or inferiours, are nothing the same men. Some among strangers by their speeches and cariage, for the time purchase a good opinion, who yet palpably lay themselves open among such where they are daily conuersant. This then is a sure prooofe of a sound heart, when we walke with so euen a foote, that howsoever it cannot bee but wee must haue experience of humane frailty, yet wee neuer breake out into such wicked and wilfull courses of falshood, vniustice, or such like, which doe giue the lye to all our former profession and practise, because they cannot stand in any sort with the truth of religion. Nay, rather in our particular actions wee so carrie our selues, that one action may bee as it were a commentarie to interpret the sinceritie of the other, in case their might bee occasion

occasion to doubt thereof. As *Chrysostome* noteth in those Ministers that supplicated to the Iudges, for those that had offered disgrace to the Emperours statutes. When the Iudges seemed more difficult: then they vsed great liberty, and boldnes of speech, and spake roundly to them; but when once they became flexible and yeelded to their request, then they fell downe and kissed their knees and hands abundantly, shewing both true courage and boldnesse, and true meekenesse and mildenesse. Heere both their actions were as a commentary each to other. Did any man doubt of their liberty of speech, whether it were not malapert saucinesse and presumption? Their humility in kissing the Iudges knees was enough to free it from this suspicion. Againe, might their humbling of themselves at the Magistrates feet, seeme to saue of too base and seruile a spirit? Their former truly ministeriall boldnesse sufficiently also acquitted them of this imputation. Thus when there is so sweete a proportion, and goodly a harmony betwixt our actions, that they are so far from confuting or confounding one another, that they answere one for another, iustifie and approne one another, this is a good triall of our vprightnesse indeede.

5. Is when those are taken away which are our chiefest proppes and staves to vphold vs in godlinesse. If then wee, wholly, or in part, goe backe, it argueth vnfoundnesse. Thus were the Israelites detected by *Moses* his absence in the Mount: For then they fell to Idolatry. So *Iosb* was a good King as long as *Iehoiada* liued; but after his death hee

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shewed

*Hsm. 17. ad
rep. Ant.*

5. Discouery,
remouall of
our chiefest
staves in god-
linesse.

Exod. 32. 1.

2. Chro 14. 17

Judg. 2. 18. 19.
8. 9. 10.

shewed himselfe what hee was. So also the Israelites while God continued a good Iudge among them, were in some good order: yet *when the Iudge was dead, they returned, and did worse then their Fathers.* And so all the time of *Ioshuas* government, and the good elders that suruiued *Ioshua*, they kept themselves within some compasse. But together with them died all the Israelites goodnesse: *Another generation arose, which knew not the Lord*: So strangely were they changed. And so wee see it is in many places from whence the powerfull ministry hath departed; how many that before seemed very religious haue then growen loose and licentious. Children of good hope, vnder good Parents and gouernours, haue afterward proued most vngracious and vngodly wretches. Sober and modest Maides, vnder the straiter government of Parents, comming vnder the milder government of husbands, haue proued but bad wiues. And good wiues, during the watchfull eye of the carefull and conscionable husband, haue proued afterward but wilde and wanton widowes. So many, remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behinde them all their religion and ciuility, and growen openly profane and dissolute: Here then will be a good triall of our soundnesse, if in the absence and losse of our gouernours wee still continue the same that in their presence, performing that which *Paul* wisbeth the Philippians; namely, that whether hee came among them, or were absent from them, yet they would still hold in their good courses.

Phil. 1. 27.

6. Trials are fit occasions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption: but they shew it not, onely for want of occasion. As a full vessell, vnlesse it be tapped, cannot send forth the liquour it hath within. And this assuredly is a notable triall of the soundnesse, and discouerie of the vnfoundnesse of our hearts. Nothing for a man to bee chaste, when no prouocation to vncleannesse; to bee temperate at a leane and poore table, where hee cannot otherwise chuse. Heere is the triall of chastity, when with *Lot* wee can bee chaste in *Sodome*; of temperancy, when with *Timothy* we can liue temperately in *Asia*, among the luxurious Ephesians. Here was the triall of *Iosephs* chastitie, that though the occasion were offered by his owne Mistresse to doe the deede, in such secrecie and securitie, yet the feare of God ouer-ruled him. Heere was the triall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet hee spared his life. Many seeme to be meeke and moderate men, while they are well dealt with. But let some iniurie bee offered them, and the contrary will appeare. And indeed there is no triall of meekenesse and patience, till we be prouoked by iniuries. It is no triall of fidelity in a seruant not to filch when his Masters eye is on him; but when opportunity serues his turne to play the theefe, when hee could purse his Masters money without his knowledge, then to bee faithfull, is true faithfulness indeede. Thus the soundnesse of euery vertue is made manifest. For that wee are indeede, which wee are in temptation.

6. Discouery,
fitnes of occa-
sions to pro-
uoke corrup-
tion.

1. Tim. 5. 23.

Gen. 39. 7. 8.

1. Sam. 24. 7.

2. Chro. 32. 31

Iudg. 3. 4.

VII. Discov-
ery, by affec-
tions.
Matth. 6. 21.

Psal. 4.

Iob 1. 21.

2. Sam. 16. 10

1. Sam. 17. 26.

By this meanes was some vnfoundnesse detected in *Ezekiah*, when in his triall by the Babylonish Ambassadors presence, the Lord left him, *to trie him*, saith the Prophet, *and to (know) all was in his heart*. The heart then may know it selfe, if it obserue how it carries it selfe in temptation. So it is said, the Lord suffered the Cananites to remaine among his owne people, to prooue them whether they would obey his commandements.

7. Triall is by our affections : For vpon what our heart is set, that is our treasure. Our great ioy when things goe currant with vs in the world according to our hearts desire, and small ioy in things spirituall, shew plainely what kinde of hearts wee haue to Godward : Whereas *Dauid*, because he had made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their abundance of corne and oyle. Our fretting likewise and greeuing at the losse of these outward things, is an argument of our voluptuousnesse, and loue of earthly delights, and shewes plainely that wee haue layd vp our treasure on earth. Whereas *Iob* because hee had made God his portion, could bee quiet at the losse of all at one blow. So our great anger for small iniuries done to our selues, and still patience in the greater wrongs done to God, shewes what is the account wee make of Gods glory. Heere was a notable triall of *Dauids* sincerity ; Who was as a man deafe and dumbe, and wholly senselesse at *Schemes* priuate reproaches of his owne person : but not so at *Goliaths* publique reuilings of God, and his Church. There how full of life and spirit, and holy impatience

impatience did hee shew himselfe to bee? The like might be shewed in our other affections. Of them then take we thorow notice, if we will rightly iudge of our owne hearts. Doeſt thou feele that Christ is thy greatest ioy, sinne thy greatest sorrow, that when thou canst not feele the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts? assuredly as that holy Martyr said, *if thou wert not a wedding childe, thou couldest neuer so heartily mourne for the absence of the Bridegroome.*

But alas, if we examine our selues by this note, how much imperfection shall wee discover in our selues? How strong are our affections both of ioy and griefe, in things earthly? how weake in things spirituall? Who findeth that hee mourneth for his sinnes, as for the losse of his first-borne? *Dauid* at *Absoloms* death could cry out in naturall sorrow, *O Absolom, Absolom, would to God I had died for thee:*

But not at *Vriahs* death, in godly sorrow, *O Vriah, Vriah, would to God I had died for thee.* And so much for these seuen
meanes of the discovery
of our hearts.

Zach. 12. 18.

1. Sam. 18. 33.

CHAP. XXXV III.

Of certaine notes which the word of God giueth of an upright heart.

Two marks
to try the
hearts sincer-
ity, as

1. Humility.

Iohn 5. 44.
Acts 8. 18.

2. Kin. 10. 16.

AFTER this discouery by the means, we must lay our hearts to the rule of the word, and examine them by those notes which there are giuen of an vpright and sincere heart. And those are many. I will name onely fīue.

1. A sincere heart is an *humble* heart. An hypocriticall heart is alwaies proud, and vaine-glorious: As in the Pharisees, *Matth. 6.* And therefore our Sauiour sayd to them, *How can ye beleeue, when ye seeke glory one of another?* And so in *Symon Magus* seeking his owne prayse and profit, in the desire of the Apostolicall gifts, whom therefore *Peter* tolde, that his heart was not vpright before God. In *Iehu* likewise wee may discern the same spirit, when he said to *Ionadab*, *Is thy heart vpright, as mine?* preferring himselfe before *Ionadab*: Whereas sincerity is alwayes better conceited of another, and very fearefull and suspicious of it selfe. And so it will make a Christian when he sees another, specially a *Ionadab*, to say to himselfe, *Is my heart vpright, so as is his?* Again, *Come*, sayes he, *and see what zeale I haue for the Lord of hosts.* Yea, but sincere zeale desires not to be seene of any, saue him who seeth in secret. The Pharisees desire to bee seene of men, because they seeke the praise of men. Their lampes will not burne without this oyle. Wind-mills they are, which will
not

not turne about to do any good seruice, without the winde of mens praises. Hence it is that they haue little zeale in prayer, vnlesse it bee in publike, that so ostentation and vaine-glory may warme their hearts. As in fasting, once it fared with one that in the Monastery could fast whole dayes together with ease, but in the desert hee could not hold out vntill noone, but his belly would craue presently. Whereof when hee demanded the reason, this answer was returned him, that in the Monastery the praise of men was in stead of meat to him, hee fed there vpon it; which sustenance failing him in the deserr, his fasting strength also failed. But vnto sincerity her very obedience it selfe is meat and drinke, *Iohn* 4. 34. In other works, the worker must haue meat, or else hee will not hold out in his worke. But vnto sincerity, her very *workes* is her *meate*. Hypocrisie, which is soone tired at this worke, without the refreshment of humane prayfes, well may it seeke for publike theaters: But sincerity hides it selfe in the closter, and as in prayer, so in all good duties shuts the doore.

And as the sincere heart is humble in regard of the end wherat it aimes in doing any good, namely, Gods glory, not daring in any thing to seeke it selfe? so also in the manner of doing, not daring to trust it selfe, but affected with a through sense of it owne infirmities, it resteth it selfe wholly vpon the power of God, to be perfected in her weaknesse. *Peter* therefore in that wherein his heart was vnfound, and deceitfull, shewed his spirit of pride, and vaine confidence in himselfe. For hee could not thinke that strength whereby he thought to stand was of Christ; because

because Christ flatly denied him his strength, and Peter neuer prayed for it. And yet lo how confident he was? *Though all men, yet not I*; as though there had beene more in him then in any other. Yea, he contradicted Christ, admonishing him of his frailty, and as Marke notes, the more Christ warned him, the more confident and peremptory he was.

Lastly, after the doing of euery good thing, sincerity stil remaines humble, and when men would deifie vs, it will not accept of any such honours, but sends them back to the Lord, as in *Daniel*, & the Apostles. And thus, if we be sincere in all things we do, there must be humility, *preposed*, in regard of the *end* wee must looke at, *opposed*, in regard of the *manner* of doing, *imposed*, after we haue done, as a curb to restrain vs, least we reioyce not in the Lord but in our selues.

Obiect. But this is a hard saying, will some say, and if the case bee thus, who then can be sincere? for who is there that is not tainted with pride, if not in all, yet in some of these three respects?

Ans. It is one thing for a mans eye to glance towards a thing, another thing to fixe, and fully to settle it selfe vpon it. Thoughts of pride and vaine-glory may *rush* into the heart of a sincere Christian: they *rest* onely in the heart of an hypocrite; who is set on worke onely by them in all his actions, and seekes onely to giue contentment to them.

I adde further, if sincerity be not humble in this first kinde of humilitie, yet at the least it is humble in an *after-humility*. If it had beene ouer-seene in the doing of any thing in pride, it is twise as humble afterward, because it was not humble. A notable difference

Dan. 2. 30.
Act. 2. 12. &
14. 15.
Nisi humilitas
omnia quæ bene
facimus & præ-
cesserit, & co-
mittetur, & co-
secuta fuerit, &
preposita quam
intuemur, &
opposita cui ad-
hareamus, &
imposita qua
reprimamur,
&c. Aug.
Epist. 56.

rence betwixt sincerity and hypocrisie. There may be some kinde of humility in hypocrisie, and of pride in sincerity : but hypocrisies humilitie is followed with pride, and sincerities pride with humility. This latter humility is the better. And heere onely it is seemely for vertue to come behind vice. Hypocrisie is proud because it is humble : Sincerity is humble, because it is proud. *Epaminondas*, a Thebane Capitaine, the day after the victory and triumph, went drouping and hanging downe his head ; and being asked why he did so, answered : Yesterday I felt my selfe too much tickled with vaine glory : therefore I correct my selfe for it to day. The same is the spirit of the sincere Christian, of the true Israelite. As you may see in the example of *Ezekiah*, of whom it is thus written ; *His heart was lift up, notwithstanding Ezekiah humbled himselfe after his heart was lift up.* In a sincere heart there must be either the *fore-humilitie*, or the *after-humilitie*, which is the more seuerer of the two ; either the *directing humility*, for the right manner, or else the *correcting humility*, for the erroneous manner of doing. If wee can follow the swing and sway of our owne proud and vaine glorious affections, without all respect of Gods glory, and yet neuer bee truly humbled afterward : this is palpable hypocrisie, wee haue not so much as the least dramme of sincerity : Which is many times more humbled for such mixtures, and defilements of good workes, then for some workes simply euill in themselves.

2. The sincere heart is a *good* and *honest* heart, as our Saviour calles it. The honest heart is that, which cherisheth a vniuersall hatred of all sin, with

our

1 Chro 32.25
© 16.

2. The good
and honest
heart.

Pſalm. 119. 3.

Pſalm. 125. 4.

Job. 20. 12.

1. Kin. 10. 29.

out exception, and carrieth a constant purpose, and resolution in nothing willingly to sin against God, but to endeavour it selfe to the utmost, in every good way of Gods commandements. Whatsoever it shall know to be a sinne, it will not purposely and deliberately doe it for all the world, it will not *detaine the truth in vnrighteousnesse*. This note the Prophet David giueth. For hauing sayd, *Blessed are the vpright in their way*, hee teacheth vs to discern them by this note, *Surely they doe no iniquitie*. And in another place, he opposeth such as walke in any crooked wayes, to the vpright in heart. *Do good O Lord to those that are vpright in heart : but those that turne aside by their crooked waies, &c.* It is the property of an hypocrite, to dispence with his conscience, at least for some one speciall beloued sinne. As *Iob* among other his characters makes this one, that he *holds his wickednesse as a sweete thing in his mouth, and hideth it vnder his tongue, and fauoneth it, and will not forsake it, but keepeth it close in his mouth*. Now this honest heart, as it hates all sinnes, so at all times. Sometimes the vnfound heart will hate sinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our selues. then weeloue it. Heere is a notable triall of sinceritie, to preferre vertue before vice, then when in humane reason vertue shall be the loser, vice the gainer. This note discouered false-hearted *Iehu*. Hee would not downe with the worship of the Calues, as well as with *Baals*, and why? because hee thought that would bee dangerous for his Kingdome, if the Israelites were let goe to the Temple at Ierusalem to worship. Therefore

fore *Ieroboams* policy stil preuailed with him. By this note many are detected for vnfound.

1 Kin. 12. 26.

1. Those that pretending conscience of small matters, sticke not at greater. Like the Pharises, straining a Gnat, and swallowing a Cammell. Hypocriticall *Saul* seemed to make a hainous matter of eating the flesh of beasts with the bloud. For vnto the people thus offending, hee said, *Iee haue dealt wickedly*; but it was nothing with him to spill the innocent bloud of worthy *Jonathan* his sonne: for vnlesse hee had beene hindered, he had put him to death. Nay, he was so scrupulous, that hee would not so much as name a guilty man or a sinner, but in casting of lots, instead of saying, shew the nocent or guilty, hee said, *Shew the upright, or innocent person*, as *Tremellius* reads it. And yet this man at the same time, made no conscience of cruell and bloody oathes. The Priest in the Gospell, when he saw the wounded man lie halfe dead, hee went on the other side of the way, fearing least by comming neere vnto him, hee might contract some legall vncleanness: but he feared not to passe by, without all mercy and compassion, his poore and distressed neighbour. The Pharisees would not defile themselves in comming into the common Hall on the day of preparation to the Passe-ouer; but they scrupled not a whit to imbrue their hands in the bloud of the innocent Lambe of God. In no case would they eat in vessels vnpurified, but the meats w^{ch} they did eat in those vessels, were horribly polluted, both with iniustice and oppression, in the getting of them, and with intemperancy and riot in the eating of them. And this

1. Sam. 14. 33.

Ver. 42. *Cedo integrit: id est, declarauit se innocens, pro eo quod est declaratus nocentem, sed euphemismo utitur ut solent hypocritae.* Inn. Luk. 10. 31.

Iohn 18. 28.

Matth. 23. 25
opened.

Matth. 27. 6.

Qualis haec in-

nocentia simu-

latis, pecuniam

sanguinis non

mittere in arca,

& ipsum san-

guinem mittere

in conscientiam?

Aug.

Luk. 16. 10.

Ioh. 12. 6. &

18. 3.

this is the meaning of that of our Sauour, *Woe be to you Scribes and Pharisees, hypocrites; for ye make cleane the outside of the Cup and Platter: but within they are full of bribery and excessse.* So likewise *Iudas* 30 pieces at no hand must go into the treasury, because it was the price of blood. What a counterfaiting of holinesse was this, not to suffer the *price of blood* to lye in a *chest*, and yet to suffer *blood* it selfe to lye in the conscience?

2. This note likewise discouereth such for vnfound, whose conscience is onely from the greater matters, the importants of the Law, *mercy* and *iudgement*, without any regard of *Mint* or *Annise*, though these also be Gods Commandements, and ought to be regarded. A sincere heart is like to the eye troubled with the least moate, or like to a neate spruce man, that no sooner spies the least speck or spot in his garment, but gets it washed out. Whereas a nasty flouen, though hee be all to besmeared, and befoyled, he can endure it well enough. A delicate garden may not haue the least weede in it, though the wildernesse be all ouergrowne with them. And a boxe of precious oyntment may not haue the least flye in it, though a Barrell of Pitch haue swarmes of them. A strait shooe cannot endure the least pibble stone, though a wide one may endure a greater. An vnfound conscience is large, and can swallow downe any thing. The sincere conscience is strait and the least bone, though but such as are in little fishes will stick in her throat. And certainly, *hee that is vnjust in the least, is vnjust also in much*, *Iudas* being vnfaithfull vnto Christ in the matter of

money,

money, prooued also at last vnfaithfull to him in the matter of his life it selfe. And *Salomon* tels vs, how he that will lye ordinarily in common speech, will lye also before the iudgement seate, when hee is produced as a witnesse; as contrarily, hee that is a true witnesse bearer there, will not lye in his ordinary discourse. For this I take to be the meaning of that Prouerbe, *A faithfull witnesse will not lye; but a false witnesse bloweth forth lies.* If a man be truely faithfull in much, he must needs also be faithfull in little. For the same God that requires his fidelity in the one, requires it also in the other. *Saint Paul* vpon this ground, confirms his sinceritie in a matter of priuate promise to the *Corinthians*, concerning his comming to them, by his sincerity in the preaching of the Gospell, a farre greater matter. *God is witnesse*, saith he, *that our word; that is, promise of comming, toward you, was not yea and nay. Why? for the sonne of God, that is, my preaching of him, was not yea and nay.* Neglect then of small matters, may lustly bring our obedience in greater matters, into suspicion of vnfaithfulnesse. And therefore, in this regard must conscience be made of obedience, euen in the smallest matters, & that vnto the death, namely, that we may approoue our obedience to bee sound and free from deceit. For in greater matters if we should not stand out, all the world would cry shame of vs. And here it would be hard to say, whether the shame of the world, or conscience of Gods commandement vrged vs. But in lesse matters, the world rather wil cry shame of vs, if we doe stand out. And therefore in our obedience heere Gods commandement seemeth
to

Pro. 14. 5.
expounded.

1. Cor. 1. 13.
19.

to carry the greatest stroke with vs.

3. This note discouereth those also for vnfound, that hauing some care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Sauour calls the Pharises, *hypocrites*, and resemles them to painted sepulchres. Art begins, where Nature ends. Nature, in the framing of mans body, begins first with the heart, and other such inward parts, and then in the last place comes to the face, and the outward parts. Thus is it with hypocrisie, which is an artificall kinde of holinesse; it begins and ends in the outward face and fashion of religion: The inward pith, the hart and substance therof, it cannot attaine vnto it. But the hart and the purity thereof, is the speciall thing the sincere Christian lookes vnto. Gods Israel is pure in heart, so that though sometimes the heart be defiled, yet then the heart is not alike polluted, but still the true Israelite may say, *My heart is awake, though mine eyes sleepe*. Whereas the base Israelite may say contrarily, *My heart is asleepe though my eyes be waking, and my tongue bee walking*. My heart is foule though my hand be neuer so fine.

Can. 5. 2.

3. The plaine
& open heart.

Psal. 139.

Psal. 141. 5.

4. A sincere heart is a *plaine* and *open* heart, not desirous to smother, or craftily to conceale it finnes, but rather to haue them laid open, and to haue the conscience rubbed and ransacked. So that with David it cryeth, *Try me, O Lord, and see if there bee any wickednesse in me*, and with the same Prophet, *let the righteous smite me*. But an vnfound and crooked heart, as well as crooked legges, loue to be hid. It hates the light; it cannot away with reprehension, but would

would rather eat of the delicates of flatteries, against which the Prophet prayeth, *Let not my soule eate of their delicates.* Let me not delight in their clawings, but rather in the blowes of righteous reprehensions. Neither in any sort can in indure triall. Guilty *Rachel* durst not rise, when *Laban* came into her Tent, to search for his Idols. On the contrary, as it argued humility in the 11. Disciples, to suspect the worst by themselves: so also sinceritie, that they were not priuy to any such wickednesse, when hearing our Saviour fore-tell the trechery of one of them, they offered themselves to the triall, saying, *Master is it I? is it I?*

4. A sincere heart is alwaies most seuer against sinne, where nature and carnal respects would teach vs to be mildest: As first to our selues. Indeepe sincerity cannot endure sin in any, in it selfe least of all. An hypocrite will not endure the least sin in others, no not so much as a mote in his brother; so sharpe is he: in the meane time hee can endure a beame in his owne eye; so indulgent is hee to himselfe. *Judah* could adiudge *Thamar* to the fire; vpon himselfe yet, being far deeper in that transgression, he could pronounce no such sentence. *David* lay snorting in his owne sin, when yet he sentenced a proportionable sin, related in the person of another. Wherein he bewrayed want of vprightnesse. It was said of *Antony*, hee hated a Tyrant, not tyranny. It may as truly be said of an hypocrite, he hateth sinners, not sinnes. For hee nourisheth many in him, notwithstanding the rigour of his zeale against other mens sins. This is an ill signe, where soeuer it is. A good heart is ready to throw the first stone at it selfe, being slower in

A a

condemning

Psal. 141. 4.

Gen. 31. 35.

Matth. 26. 22.

I V. Greatest
sincerity against
our owne sins.

Mat. 7. 3.

Gen. 38. 24.

2. Sam. 12. 5.

*Tyrannum non
tyrannidem.*

censuring others. None can say so much against it, but it selfe will be ready to say much more.

And as the sincere man will no more winke at his owne sinnes, then at anothers, so neither at theirs to whom hee is tied more by naturall and worldly respects, then others to whom hee is not so tied. No more at his owne children then at anothers, at his own parents then at anothers, at great and rich ones then at the meaner ones, at friends to whom hee is bound, and depends vpon in hope of kindnesse, then strangers that haue no interest at all in him. Sinceritie is free from partiality. With *Leui* it knows neither father nor mother, neither King nor Kæsar, This the Pharisees, though hypocrites, knew well enough when they said; *Master, wee know thou teachest the way of God in truth*, that is, in sinceritie, and *carest not for any mans person*, no not for *Cæsars* himselfe: Tell vs then, whether lawfull to giue tribute to him or no. Heere then was *Jonathans* sinceritie, when hee condemned his owne Father, and that a King, in his proceedings against *Dauid*, & defended *Dauids* innocency. Heere was olde *Jacobs* sinceritie on his death-bed, when fatherly affections are most liuely, so deepe censuring *Ruben*, *Simeon*, *Leui*, his owne sonnes. Heere was *John Baptists* sinceritie, that hee would not be silent, no not at *Herods* incest. Here was our Sauours sincerity, that his mouth was not stopped with the Pharisees good cheere, but euen at their owne Tables layed them out in their owne colours, and entertaines them with as many menaces, as they did him with dishes of meates. Heere was the Beniamites vnfoundnesse, that were ready with

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Matth. 22. 16.

1 Sam. 19. 4. 5

Gen. 49.
Mark. 6. 18.

Luk. 9 37. 42.

Judg. 20. 14.

the sword to defend in their brethren such prodigious lusts, which they could not but condemne in their iudgements, and in others no doubt would haue bin ready to haue punished with their swords. The Prophet ioyneth these two together. *Thou art a God of pure eyes, and canst not behold iniquitie.* So must it be with vs, if wee will bee pure and sincere in heart, wee must behold no iniquitie, no not in our selues, or those that are neere vnto vs. For sincerity, as it loueth goodnesse euen in the greatest enemy, so it hateth sinne, euen in the greatest friend.

Lastly, to omit many other notes, sincerity simply reioyceth in goodnes, & in good things themselves, and the glory of God thence arising. Therefore as it griueth for other mens sins, so it reioyceth in other mens obedience. Many are of a contrary spirit: They can be griued for their owne sins, but not for other mens. Here it is suspitious, wee griue not so much for Gods cause, for the dishonour our sins haue done to him (for then we should griue also for our brethren sins, because they also staine Gods glory) but for our own sake, for feare of feeling of some euil procured to our selues by our sin: and such griefe argues rather selfe-loue, then any true loue of God. So likewise they can be cheered, when they see Gods glory set forth by themselves in any good work: not alike, when by others. Nay, rather they griue at those good works of others, if of any marke, wherein they haue had no hand themselves. Like those Ephraimites, that said to *Iptah, Wherefore wentst thou to fight against the children of Ammon, and didst not call vs?* But the sincere Christian, so God be truly glorified,

A 2

though

Hab. 1. 3.

V. Reioycing
and grieuing
for others
graces and
sins, as well as
our owne.

Iud. 12. 1.

1. Cor. 10 27.

Ioh. 1. 47.

Phil. 1. 18

though it bee without his helpe, yet reioyceth and giueth thanks, nothing lesse then if himselfe had beene the instrument. If any good thing be done, he doth not stand curiously enquiring of the Author; of his iudgement, of his affections, to finde out something to imbase the worke; but is glad that any glory is brought to God, or good to his Church, and with thankesgiuing taketh his part of benefit thereout. Euen as in eating of meats, we aske not where or how it was got, but fall to it; and in the Shambles, the Apostle willeth not to enquire whether it had beene sacrificed to the Idoll or no, but being good meat, and fit to be eate, without any more adoe to buy it. Thus *Nathaniel* the good Israelite, did not so stand vpon, or sticke at *Nazareth*, but that hee would goe and trie what our Sauour was. And though the Philippick Preachers preached of enuy, & vaine-glory, yet for the matter soundly, their corrupt manner, what was that to *Paul*? that Christ was truly preached, he therein reioyced, & would reioice. It is not then sincerities palate, not to relish good meat, and well cooked, because we relish not the Cooke.

Thus I haue shewed both the meanes to discover, and notes to try our false harts by. And of the third illustration of the deceitfulnesse of the heart, namely, by the vnsearchablenesse thereof, so much.

CHAP.

CHAP. XXIX.

Certaine generall vses arising out of the former doctrine of the harts deceitfulnesse, or an exhortation to watchfulnesse ouer, and dealing wisely, and straitely with our hearts

HAuing by Gods goodnesse thus finished the whole doctrine of the harts deceitfulness, it remaineth now in the conclusion, that besides those particular vses, which wee haue already made, of some of the particular branches of this doctrine, we shew also the general, which ariseth from the whole. And they are specially five.

1. If our hearts bee such deceiuers, it stands vs then in hand alwaies to haue our eyes in our heads, and to haue our wits about vs, hauing to deale with so noble a iugler, so full of cunning tricks, and sleights, continually ready to snare vs. We walke in the midst of snares, not onely neere them, but in the very midst of them, compassed with them on euery side. Therefore let vs alwaies bee suspicious, and iealous ouer our hearts in all places, and vpon all occasions, in our solitarinesse, in our company, in our businesse with men, in our dealings with God, in reading, praying, meditating; in our dealings also with Sathan, in wrestling with his temptations. When the Philistims were going out to warre against the Israelites, they durst not let *Dauid* goe with them; they had him in iealousie, because of the loue hee bare to his owne Countrie.

Aa 3

and

Vses 5.

1. For watchfulnesse.

Chrys. hom. 15. ad pop. Ant.

1. Sam. 29.

and therefore put him out of the Army. Happy, were it for vs in our spirituall warre with Sathan, if wee could as easily rid our selues of our naughty deceitfull heart, as they did themselves of *Dauid*. Wee haue farre greater cause to suspect our hearts, then they *Dauid*. The acquaintance of the flesh with Sathan, and Sathans interest in the flesh, is greater then the Israelites in *Dauid*. Besides that, they neuer had any experience of *Davids* deceitfulness, and vnthankfulness, as wee haue had of the flesh. Therefore I say it were well, if wee could wholly calhire this treacherous and perfidious flesh. But since it stickes so close, as that we cannot possibly be shift of it, therefore we must alwayes haue an eye ouer it; euen as wee would haue ouer an vntrusty pilfering seruant, who, not obserued, will filch. For certainly, such is the deceitfulness of our hearts, that if our eye be neuer so little off them, off goes the yoke of the Lord presently, and they breake out into some vnlawfull liberty or other. Keepe wee then our hearts, as *Salomon* counsels, fenced with a double guard, as the layler his close prisoner. See the doore bee fast locked: Yea, looke to the windows, as *Iob* did. If there bee any open passage, this deceiuer will eyther let in some body to him, which should not come in, or else hee will out himselfe. If wee fall asleepe and neglect our watch, eyther the Diuell, and his suggestions will enter; euen as when the fence of a vineyard is downe, then the wilde Boare, and all maner of wilde beasts come in, and deuoure all: or else our heart it selfe wil wander abroad, like a gadding *Dinah*, in the idle rouings
of

Prou. 4.

Iob 31. 1.

of her owne vaine imagination. Thus then should wee thinke with our selues every morning : This day I am to venture into the world, and snares every where lie thicke and threefold ; if I take not heede, easily shall I be caught. For what ailes is there wherein my heart is not ready to deceiue mee ? I am now going to prayer : My heart will be ready to thrust in idle and wandring fancies, vnlesse I watch ouer it. I am now to giue an almes, or to go to conferre with my Christian friends : Pride and vaine-glory will foyle me, vnlesse I looke well to my selfe. I am now going to deale in such a controuersie, with a contentious and wrangling man : My heart will quickly breake out into rage and distemper, and my mouth will soone ouershoot it selfe, if I hold it not as with a bribe. I am going to a feast : If I put not a knife to my throat I shall easily bee ouer-reached by my deceitfull appetite. If I let loose the reines to mine owne corrupt heart I shall soone offend in excesse, eyther of meate or mirth. I am now to goe forth into the streete : And how many are the temptations ready to incounter mee ? euen every thing I either see or heare. If I see my enemy, in what danger am I of wrath, and malice ? if my friend flourishing, of enuy ? poore, of disdain ; if a beautifull woman, of lust ? If I heare rotten speech, how ready am I to bee corrupted with it ? if reuiling and iniurious, how ready am I to bee prouoked with it ? This is the cautelousnesse wee must vse in all our occasions whatsoeuer : For all places are full of these snares, the streete, the house, the bourd, the bedde, the closer, yea the Church,

A a 4

PROV. 23. 1.

2. Tim. 4. 5.

Matt. 6.

Church, the pulpit. The exhortation of *Paul to Timothee*, *Watch thou in all things*, is needfull; because the heart deceitfull about all things; is also deceitfull in all things, euen in the best things that may bee. And therefore Christ bids vs take heede to our hearts, euen in our almes and praier, and other the holiest seruices, we can possibly performe, for euen in them snares will bee set for vs. In these actions we had need to shut the doore of our hearts, that our mindes steale not away from God. Neuer then trust thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou cary not alwaies so heauy a hand and narrow an eye over it. No, if thou looke not thus straightly to it, it will bee gone, as a wild-horse, if a man once let goe the bridle, as hee is walking in his iourney: And then when hee is once gone, hee will not bee gotten againe in hast; but a man must spend as much time in recouering of him, as would happily haue bene sufficient to haue dispatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of watchfulnesse: It will run out so farre, that it will bee long ere thou wilt catch it againe. It will bee so frozen, that it will bee long ere thou can bring it to melt. It will bee so loose, and idle, that it will be long ere thou canst worke it vnto true deuotion: and thou must spend as much time, nay more, in seeking to regaine thy heart againe, and to bring it into temper and tune, for the seruice of God, then would haue serued for the good performance of the seruice it selfe. But about all things, see thou trust not thine heart with such things

things as may bee dangerous occasions to euill. Looke better to it then so. Be as fearefull of this, as thou art of giuing a knife to a Childe, or a sword to a Mad-man. Thine eyes cannot be quicke enough for thy heart then. The mad-man will speake sometimes so soberly, and vse such faire perswasions to be vnfettered, and promise that hee will be so quiet. &c. But no sooner is hee loose, but he plaies reakes, wounds, stayes, destroies whatsoeuer is in his way, yea euen him that loosed him. So likewise deale our hearts with vs. They can flatter with vs, and O why should we trouble our selues so much, alwaies to be looking to them? and why should we deale so hardly with them, alwaies so to keepe them in, as a bird in a cage? to hold them so short of all libertie? why? they haue better gouernment of themselves, then that wee need to feare them so, &c. But when once they haue got free, then they serue vs like the mad-man, so that we shall rue that time that euer we gaue them such libertie.

2. This deceitfulnesse of our hearts must cause vs often to renew our couenant with God, and by solemne voves, and protestations of our repentance, as it were with strong ropes, to binde and hold fast these fugitiues. If a man he knowne to bee a common deceiuer, wee will neuer take his word for any thing: but if wee must needs deale with him, wee will be sure to haue his hand and seale, and the best securitie wee can get. So wise, and wary are we in the matters of this life. Well, thy heart is farre more cunning to deceiue thee, then the craftiest fox that is, to ouerreach his neighbour. Be not now
so

2. Vse. To
binde our
selues to God
by couenant.

Chap. 21.

1. Sam. 24. 17
18. 19

Verse 23.

1. Sam. 26. 21

so simple as to beleue every sigh, every wish and word, every motion, and inclination of thy heart. For how often as I haue shewed before, doe our hearts deale like *Zarah* when hee was to bee borne, make many good profers of comming forth out of their sinnes, as it were the darkenesse of the wombe, into the light of grace, but they recoyle presently? Every slight occasion is in steade of a Perez vnto them. And yet loe the sillinesse of men; to beleue their hearts that are so light of faith. They thinke verily, when they feele some fit of good affection, O now I haue got the victory, sinne shall neuer so preuaile against mee as it was wont; when yet the same houre, it may bee, sees them in worse taking then euer before. *Saul*, though affected with *Dauids* apologie, hee acknowledged both *Dauids* innocence, and his owne vniustice, and though with teares, with good wordes, *My soone David*, with good praiers, *The Lord tender thee good*, he witnessed good will to *David*, yet for all this *David* trusted him not, but kept himselfe in the hold still. For shortly after *Saul* was hunting after him againe. And though then also he seemed to relent, and promised *David* peace: *Come againe my son David, I will doe thee no more harme*; yet for all that *David* hearkened nor. For what heede is to bee taken to a false and fickle-hearted mans wordes? Our hearts being as fickle and inconstant in their relenting affections towards the Lord, as *Sauls* was toward *David*, should wee trust them any more in such fits, then *David* did *Saul*? No: but since euen the strongest bonds are too weake to hold such slippery hearts,

hearts, that they slide not out of our hands, therefore cause them to enter into solemne Couenant with the Lord, as those in *Nehemiah*, *Efra*, and the *Chronicles*. Thus did *Dauid*, *I haue sworne*, saith he, *and will performe it, that I will keepe thy statutes*. In euil things, to which we are prone by nature, we can bind our selues by oaths & vowes when we feele our selues disposed vnto them, as to revenge, when the iniury is fresh, and our hot bloud is vp : how much more then should wee doe the like in good ; The Diuell sees that wrath is a fire soone out ; therefore hee will nourish it with an oath : how much more should wee nourish the fire of zeale and good affections, which haue no fewell from within vs, as anger hath, and so are farre more easily extinguished ? how much more I say should wee maintaine, and vphold in our selues all good things, with this prop of an oath, and couenant-striking with the Lord ? And heere see that thou register, and record in thy accounts-booke this thy Couenant, that so when thy deceitfull heart shall be offering to start aside, and give thee the slippe, thou mayest presently recall it, and keepe it in with putting it in minde of this couenant. What ? didst not thou on such a time, when thou wert humbled vnder the hand of God, and haddest some good desires kindled in thee by his Spirit, didst not thou then solemnly giue thy faith to God, and by the straightest bonds of thy vowe and oath, firmly knit thy selfe vnto him, and wilt thou so soone bee offering to make escapes from him ? Hast thou so soone forgotten thy couenant ? Thou false fugitiue : But yesterday wast thou

Neh. 10.
Efra 10. 3.
2. Chro. 15. 12
Psal. 119. 106

*Chrys. hom. 8.
ad pop. Ant.*

thou brought home to thy master, then thou humbledst thy selfe vnto him, soughtest reconciliation, promisedst more faithfull seruice. And yet art thou now offering so quickly to take thee to thy heeles againe?

3. Vie for
wisdom to
ap; rehend all
good oppor-
tunities.

3. This deceitfulnesse of our hearts must teach vs wisdom, to take them at the vantage, when at any time wee finde them in a good moode, in any sort well affected, or disposed to any good dutie. Thou hast this wisdom in the things of this life. Hauing to deale with a light, and inconstant man, when thou findest him in the good vaine, then thou wilt bee sure to lay hold of that opportunitie, and to take him then at his word. For thou knowest, that if thou shouldest let him goe on neuer so little longer, within an houre or two, hee would bee of another minde. Assuredly, thy heart is far more variable and vncertaine, then the sicklest man that can bee. Doest thou then feelee at any time, that thy heart is warmed with good motions, enlarged with good affections, lift vp to heauen in spirituall meditations, doest thou feelee any sparkes of the heavenly fire? take thou the bellowes presently, blowe till they flame, cherish, and make much euen of the smoaking-flaxe. Now is the time for thee, now I say, in this floate of good affections, when thy heart is so well prepared, to fall to praier, to confession of thy sinnes, to reading, to all the good exercises of repentance and inuocation, and in a word to the doing of that good worke for the which motions, and desires are risen in thy minde. For how often haue the best of vs beene beguiled here?

here? to thinke we should do afterwards that, which in present wee purposed and desired, and within an houre or lesse, all our heat is gone, our affections are growne chill, and coole, our hearts heauy, our spirits drowlie and dead, and so our selues wholly disabled for the doing of that wee thought. And why? because wee stricke not the iron whiles it was hot, we held not our hearts fast, when we had hold of them, we vsed not the meanes to keepe them still in good frame and temper. And so all our good thoughts vanish, and come to nothing. Excellently *Danid, My heart O God is prepared.* What? shall I suffer now other occasions to call mee another way? No: for then all that life and vigour which now I feele, will bee gone: but *I will arise and giue thanks*, and so, I will arise and pray, arise and confesse, &c. Oh if wee would goe to praier in this spring-tide, as it were of good affections, how then, as the Prophet speaketh, should we *poure* out a prayer? how would the riuers of repenting teares ouerflow? whereas, neglecting this occasion, our praiers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be spoken how little a thing wil distract and vnsettle our hearts. They are like to glasses, that will be hurt with a little breath; and vnto muscicall instruments, that will be put out of tune with the least distemper of the aire. And therefore we had not need pretermitt the opportunitie when we feele them wrought vpon in any sort by the Holy Spirit of God. What good impressions would they not receiue then, being so soft and tender? whereof after ward they will not be capable being returned to their former hardness

Psal. 57. 7.

Esay 26. 15.

Luke 24.29.

Pro. 10. 18.

Psal. 86. 11.

1. Chro. 13. 19

nesse? Doe then good thoughts and desires offer themselves, doe such guests seeke lodging in thy heart? Oh welcome them in the kindest manner, lay hold of them, and by thy kinde and respectiue vsage of them, constraîne them, as they once our Sauour, to stay still with thee. What is this kinde entertainment wee are to shew them, but the entertainment of our praiers, reading and conferring of the word? If wee would doe so, after once good affections are entred into our hearts, wee should euen locke vp the dore vpon them, that they could not get out againe, so wee should haue more of their company then now wee haue; in stead of visiting vs now and then, they would become daily guests, and ordinary residents with vs. *Salomon* bids vs *establishe our thoughts by counsell*. This Prouerbe hath his truth, euen in holy and spirituall thoughts, the which alas will soone faile, vnlesse we settle and confirme them in our hearts, and after the spirit hath once entred them into vs, doe so pegge and hammer them in, and driue them downe so deepe by the vse of good meanes, as that wee may not easily loose them afterward. At the first rising then of a good thought, pray with *Dauid*, because thou fearest the deceitfulnesse of thine heart, *knit my heart*, this false sickle fugitiue heart, alwaies ready to steale from thee, knit it O Lord, and tye it fast *unto thee*, that as it is now with thee, so it may still remaine with thee: and againe, with the same Prophet in the behalfe of his people, when they were so well disposed in their cheerefull offering to the Temple, *O Lord, keepe this for euer, this frame of the thoughts of thy seruants heart.*

And

And frame his minde towards thee. This counsel-taking with God in prayer, is the onely remedy against the deceitfulnesse of our heart, for the preserving and establishing of all good thoughts and desires.

4. The deceitfulnesse of our hearts must cause vs daily to keepe an audit in our owne conscience, euer and anon calling them to their accounts. A trusty seruant, an *Eleazar*, we will let goe on, & reckon but seldome with him. But a *Gehezi*, one that is but of slippery fidelitie, had neede be reckoned with every day. The miserable experience then which we haue had of the falseness of these harts so often deceiuing vs, must make vs to be very strait & seuer in examining of them. *Salomon* not obscurely intimates this, to be the cause of our hearts deceitfulness, that we doe not take this paines of a strict triall. *Every mans waies are pure in his own eyes: but the Lord trieth the harts* and so sees their secret deceit, which we perceiue not, because we try not. Let vs neuer therefore let reckonings runne on, but every day let vs make all euen, let vs chastise our selues every morning, examine our selues every euening, euen in the still silence of the night, as wee lye waking on our beds. In the matter of disbursement of money for the repairing of the temple, *Iosiah* gaue charge that no reckoning should be made with them, into whose hands the money was deliuered; for (saith hee) *they deale faithfully*. Indeed, if our hearts dealt faithfully with vs, wee also might spare this labour of daily counting. But because both the word of God, and our owne experience hath sufficiently discovered their vnfaithfulness, therefore wee contrarily must say,
Let

I V. Vie for
strait examination of our
hearts.

Pro. 11. 2.

2. King. 22. 7.

Let there be daily, yea hourly reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Musician, because his instrumēt quickly growes out of tune, euen whiles hee is playing, therefore euen then he will be tuning of it, as soone as he spies the least iarring in any of the strings: So must wee intermixe the correction, and amendment of our hearts, (which is done by stricēt examination) together with their vse and imployment, and not to bee like the foolish mower, that still mowes, and neuer whets his Sythe.

V. Vse, for
exhortation
to sincerity.

Lastly, since all our hearts naturally are so full fraught with guile, being so vnmeasurably and vnsearchably deceitfull, as heere the Prophet teacheth; it must cause vs in the heartie bewayling, and confessing of this corruption, to strue for the contrary grace. Wee, that by the mercy of God professe religion more sincerely, are ready to thinke our selues wronged, if we be called hypocrites, and deceitfull people. No, let vs make vse of such imputations, and profit by the raylings of our enemies. For they lay no other imputation vpon vs, then here God himselfe doth, saying, *The heart of man*, without exception of any, *is deceitfull*. So that the heart, euen of the most holy and regenerate, is still in part deceitfull, as in part it is wicked. Let vs not then deny that in our selues, which the God of truth hath laid vpon vs: but let vs rather search out this priuy and close hypocrisie of our hearts, and hauing found it, purge them of it. Preying with the Prophet, *Renue a right spirit in me*, laboring for that same truth in the inward parts, which God so loueth, that so wee may with

with *Apelles*, be approoued in *Christ*, and with *Nathaniel*, true *Israelites* in whom is no guile, euen the *Israel of God*, pure in heart. The which that wee may attaine vnto, I will heere set downe certaine, both *meanes* and *motiues*.

Rom. 16.
Iohn 1.
Gal. 6.

CHAP. XXX.

Motiues vnto, and meanes of sincerity.

THe *motiues* to incite vs vnto sincerity and singlenes of heart are many, and powerfull, throughout the whole booke of god, some whereof I will vrge at this time.

1. Sincerity is the *girdle*, whereby all other graces are tied close vn to vs: So the Apostle in the description of the spirituall armour, calls it the *girdle of truth*. And therefore here also is true that we say, *ungirt vnblest*. Hee is but a loose man, that wants this girdle. Let his gifts and graces be neuer so excellent, yet they sit but loose about him, when a storme comes they will easily be shaken off. *From him that hath not, shall be taken away that hee hath*. From him that hath not the gift of *sincere sanctification*, shall be taken away those common gifts of an *ouerley*, and *superficiary illumination*, yea his shewes also of true sanctification. Not onely that he *hath* shall be taken away, but that also which he *seemes to haue*. The Figge-tree that only made a shew with leaues, hauing no fruit, in end, being cursed, lost the

Ephes 6. 14.

Mat. 13. 12.

Luke 13. 13.

Mar. II 20.

Psal. 137-5.
Ezech. 11. 17

Reu 3. 2.

Psal. 37. 35. 36.

leaves too, wherewith it deceived our Sauour, and wholly withered. Gods gifts in an vnfound hart, contrary as it were to their own nature, being peruered to wrong ends, doe euen sigh vnder our abuse, and God hearing their groanes, giues them the wings of the Eagle, to flye away from such vniust possessors. How fearefull are the examples of many vnfound professors, who notwithstanding all their goodly flourishes, haue yet vanished at last? they haue been stript starke naked of all, their right hand hath forgot it skill, their right eye hath been darkened, their arme withered, they haue mouldred away, and become meeke nothings, vnsauory salt fit for nothing but the dunghill. Christ hauing told the Church of *Sardis*, that her graces were ready to dye, giues this reason thereof. *For I haue not found thy workes perfect before God.* Therefore they are ready to dye, because tainted with the infection of hypocrisie. Had not *Indas* many excellent graces of prayer, preaching, miracles? &c. yet, forasmuch as they wanted the salt of sinceritie to preserue them from putrefaction, both he and they miserably rotted, and came to fearefull desolation. His heart became a stye and stable for Sathan to lodge in, and to beget that monstrous conception of barbarous and treacherous villany. So that what the Psalmist speaketh concerning the wicked mans temporall estate, may truly be spoken concerning the hypocrites spirituall estate. *I saw him like the fresh lawrell, spreading himselfe, and flourishing: but loe the roote being corrupt with hypocrisie, hee could not hold out.* Inquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacritie, &c. and loe their place cannot be found. The body when the soule is once gone, may not long stay aboue ground. It must needs be buried. So the hypocrites graces wanting sinceritie, which is the very soule and life of all grace, they are but a stinking carrion, and what should an odious and vgly loathsome carkasse doe, but bee thrown into the pit? Standeth it vs not then in hand to looke to our selues, that we be vpright in heart, if we would enioy the sweet comfort of our finall perseuerance? For, as excellently *Bradford*, the way of Christ is the straight way, and so straight, that as few can find it, and few walke in it, so none can halt in it, but must needs goe vpright. For as the straightnes will suffer no reeling to this side or that side: so if any man halt, he is like to fall off the bridge into the pit of eternall destruction. An vnfound horse that hath some secret fault, may carry as good a shew as the soundest, and at the first for a mile or two will trauell as freshly and cheerefully as any, but at length he tires and giues ouer. So is it with an vnfound and deceitfull Christian. Notwithstanding all his faire beginnings, and hopefull entrances, yet hee continues not. Let an Apple seeme neuer so beautifull, if it be rotten at core, it wil quickly putrisie. The house built on the sand cannot stand alwaies. If a tempest arise, downe it goes, it falls, and the fall thereof is *great*, like that of Ierusalem, which though it were a most glorious and godly Citie, yet it was wholly ruined, and leuelled with the ground, *not a stone left upon a stone*. So great is the fall of these sandy Christians, that it enen astonisheth them that knew them

In Epist.

Mic 7.

Luke 19.44.

Pfal 37. 19.
Ezek. 18. 13.

Reu. 18. 16.

Mat. 6. 30.

Iona. 4. 7. 3

before, when they stood flourishing in their pride and beauty. So that heere also wee may translate those words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh how horribly and sodainely are they consumed? Thou hast set them, and their graces too, in slippery ground: As a dreame they vanish, &c.* And as they in the Prophet, lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the vnfound Christian. *Thou hast beene in Eden, the garden of God, as one of the fairest trees thereof: Every precious stone was in thy garment, the Ruby, the Topaze, the Diamond, &c.* But alas, alas, these great ones that were clothed with purple and filke: For in one houre are all these riches come to desolation. Yesterday flourishing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day cast into the fiery Ouen of hell. The many gourds of excellent graces sprouted out sodainely, and grew mightily, and vnder their shadow ye sat reioycing: but alas with *Ionas* his ioy. For the worme of a deceitfull hart in one night hath as sodainely consumed them all. So that now ye are worse then euer before; as *Ionah*, after the perishing of his gourd, troubled not only with the sun, but also with the East-winde. The winds of the Diuels temptations shall be let loose more fiercely, to irage the scorching Sunne of their owne concupiscence and corruption; free liberty shall be given to thy formerly restrained corruption; & forasmuch as thou wast alwaies a Sow, power of re-entrance shall be granted to the impure spirit, with the company of seuen worse, that as once he hid those *Gadaren Swine*, he may

may carry thee headlong into the filthy and miry sea of thine owne fleshlinesse, there to wallow and tumble as before thy cleansing. God hath threatened, and hee will be as good as his word, to spue out the luke-warme out of his mouth. Thinke not now that God will bee like thee, that as thou eatest vp thy vomit, so hee will his, and suffer thee, after thou art once vomited, to come into his stomacke again. Nay, because hee saw thou wast such a dogge that thou wouldst returne to thy sinne, which thou hadst vomited, therefore hath he spued thee out for euer; to teach thee by his example in spuing thee out, how thou shouldst haue spued thy sin out, namely without a desire of euer returning to it againe, as the Israelites to their forsaken Egypt. Such Israelites, that after their departure from Egypt, carry yet a disposition of returning, in the wilderness must they die, into Gods rest neuer must they enter. O miserable case of the hypocrite, which is so desperate, & irremediable! The fall of the sandy house, saith our Sauiour, *is great*. Heerein great, because so quashed in shiuers, that it cannot bee reared vp againe, and the curse of God is such vpon it, being fallen, that like Iericho and Ierusalem it is irreedifiable. *With my whole heart haue sought thee*, saith David, *suffer mee not to wander from thy commandements*. Insinuating thereby, that such as doe not seeke God with their whole heart, that is, in singleness of heart, vnfaignedly, God will suffer them to wander in crooked blinde waies, and that fearefully and irreturneably. To the like purpose is that in the same Psalm: *Let my heart bee vp-right in thy statutes, that I may neuer bee*

Reu. 3.16.

Matt. 7.17.

Iosh. 6.26.
Psalm. 119.10.

Psalm. 119.80.

Iohn 1. 47.

Psal. 52. 7.

Luke 12. 1. 2.

ashamed. Those then that are not vpright in heart, God owes them a shame, and will assuredly pay it vnto them. Is it not a shame for a man in good trade to proue bankrupt, and turne beggar? will hee not bee ashamed to looke any body in the face, that knew him before? so surely is it with the deceitfull Christian, when he is thus fallen away; being now made a miserable spectacle, and as it were a monster to be pointed at with the finger, that as the true Israelite is noted out with a *Beholde*, for imitation, *Behold a true Israelite in whom is no guile*, to hee with a *Behold*, for detestation, *behold the man that tooke not GOD for his strength.* What a shame is this, when it will be said, was not this the great Professour, the earnest Preacher? and lo now with *Demas*, hee hath imbraced the present world. Did not *Adams* Apostasie fill his face with shame? Howsoever sometimes this kinde of men haue faces of wainscore, and foreheads of brasse, yet their conscience, I dare say, is ashamed to see God discover their filthy nakednesse, by taking away their very shewes of grace, and bringing their secret wickednesse to light. I conclude then this first moriue with the wordes of our Sauour, whose it is. *Take heede of hypocrisie. For there is nothing hid that shall not bee reuealed, nor couered, that it shall not bee knowne.* How righteous, O Lord, is this thy iudgement vpon hypocrites? They are not that they seeme, and are thought to be; Therefore at last they shall seeme, and be thought to be that they are.

2. Sincerity is the highest perfection attainable in this life. That which is wanting in the measure of

of obedience and holinesse, is made vp in the truth, and soundnesse thereof. Therefore *Peter* being asked of the *measure* of his loue to Christ, *lovest thou mee more then these*? answereth onely concerning the *truth*; being asked of the *quantity*, answereth onely concerning the *qualitie*, *Lord thou knowest that I loue thee*. For the quantity, it matters not so much with thee: None loues thee so much as hee ought: but for the sincere quality, which is all in all with thee, as for that, I appeale to thy selfe. Hence it is that where the Scripture speaketh of perfection, it is to be vnderstood of sinceritie, in the feeling of imperfection, and in an earnest desiring, and aspiring after perfection. Those that in one place are said to be perfect, in another, by way of exposition, are said to be vpright.

3. Where sinceritie is, there God both *couers* and *cures* all other infirmities. As hypocrisie drownech many excellent graces, and causeth God to take no notice of them; so contrarily sinceritie many grosse infirmities, and by drawing the eye of God to it selfe, causeth it to winke at them. How many infirmities scaped from the good Prophet *Dauid*? his numbring the people, his counterfeiting madnesse, his collusion with *Achish*, his rash anger, and furious swearing and vowing the death of *Nabal*, and his vniust dealing with good poore *Mephiboseth*. These things were sinnes, yet sincerity was a vayne unto them. Because sincerity was not so shaken in his other sinnes, as in his murder and adultery: God that tooke some speciall notice of this last, would take none at all of the other.

John 21. 15.

1. Chron. 12.
33. afterward
verse 38.

1. Chron. 30.
15. 16.

1. King. 15. 14

1. King. 10. 31

2. Chro. 16. 9.

The heart of *David*, saith the Scripture, *was upright in all things, save in the matter of Uriah*. When at *Hezekiah's* Pascheover, there had beene some want in some of the people their preparation, yet *Hezekiah* charitably presuming of the sincerity, and honesty of their hearts, praies thus for them; *The good Lord bee mercifull to him that prepareth his whole heart to seeke the Lord God, though hee be not cleansed according to the purification of the Sanctuary*. Lo how sincerity preuailed against the defect of legall purification, being more powerfull to draw Gods blessing, then the other his curse. Some of *Asa's* infirmities hauing beene mentioned by the Holy Ghost, as that the high places were not taken away, yet the conclusion is, *Yet his heart was upright towards the Lord all his dayes*. Lo how all other his infirmities are couered with the mantle of sincerity. Contrarily in *Iehu*, wee may obserue, how the holy Ghost after a large description of many excellent things done by him, doth at last as it were draw a crosse line, and blot out all spoken before with this conclusion; *But Iehu regarded not to walke in the law of the Lord with all his heart*. Lo how all other his graces are buried in the graue of an vnfound heart: Great *vertues* not sweetened with sinceritie, are no *ornament* vnto vs: And great *infirmities*, not soured with hypocrisie, are no great *deformities*. Those God *acknowledges* not: these God *imputes* not.

4. Neither doth God couer onely, but in time cure also sincerities imperfections; giuing it strength and daily exercise of grace to preuaile against them. *For the eyes of the Lord behald all the earth to shew his*

himselfe strong with them that are of upright heart. Howsoever they may bee weake in themselves, yet they shall feelee Gods strength perfecting it selfe in their weaknesse. For as it is in the Psalme, *with the upright thou wilt bee upright*; thou wilt not faile him in his neede. No, *The Lord is neere to them that call upon him, that call upon him in truth*, he is neere with the powerfull presence of his Spirit, to helpe them in all their needes, to relieue, and succour them against all their infirmities and temptations. Whereupon the Psalmist prayes: *Do good O Lord to them that are true in heart*; yea, and assures vs out of his owne experience that *God is good to Israel*, even in the midst of affliction and temptation. but to what Israel? *to the pure in heart*. And Paul promisetht such as are *simple to euill*, that is sincere-hearted, that they shall not alwaies be held captiue vnder their infirmities, but at length Sathan shall be trod vnder their feet. It is the wont of the Lord to reward the sinceritie of a little grace, with abundance of greater graces. *Nathaniel*, before his comming to Christ, could haue no great knowledge, yet being a true Israelite, voide of guile, Christ further inlightens him, giues him the sight of the true Messiah, not onely bodily, but spiriual, indues him with true faith, and promisses him still greater matters. Alas, the weake & dim knowledge that the poore Eunuch, and *Cornelius* had in the mystery of godlinesse: yet because according to the poore measure of knowledge they had, they worshipped God sincerely, an Euangelist was sent to the one, and both an Angell, and an Apostle to the other, bringing the reward of their sincerity

Psal. 18. 15.

Psal. 145. 18.

Psal. 125. 4.

Psal. 73. 1.

Ro. 16. 19. 10.

Iohn 1. 49. 30

Acts 8. & 10.

Psal. 37. 16.

Verse 21.

Matt. 25. 8.

sincerity in their hands, the clearer light of the Gospel, and a fuller largesse of spirituall gifts. For as the curse of God is vpon hypocrisie, to decrease and destroy a great deale, a great stocke of grace, so the blessing of God is vpon sinceritie, to increase the little stocke, the two mites, the graine of Mustard-seed of sincerity. So that as in the outward estate, so also in the inward, it is true which the Prophet speaketh of the true childe of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curse blowes vpon the great reuenues of wicked men, so that they often fall into decay, and are forced as the Psalmist saith, to come and borrow euen of the godly man, who is poorer, that is, hath not so much as they: so also it is in the spirituall riches of the hypocrites graces, compared with the vpright Christians. Their great gifts they haue prosper not: in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort and reliefe of meaner Christians, not so richly gifted as themselues: like as the foolish Virgins in the parable, for all the great blaze of their Lampes, were faine to begge oyle of the wise. Hence it is that the vpright mans little portion of grace, is better then the greater share of the hypocrite; because it thrives in his hands, and by his good husbandry quickly rises; the secret curse of God, as a moath, eating vp, and wasting the other. Is not a little spring better then a great pond? Yes. For in Summer, when the great pond is dried vp, the little spring still holds out and does vs service. So is it with the graces of sincerity. Though they are but
little

little as the oyle in the cruse, and the meale in the barrell of the *Sareptan* widdow; yet they haue such a Spring, that as shee held out in the famine, when many of better estate, in all likelihood perished, so when the proud hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents continues still, and hath brought his two to foure, his five talents to ten. And what is the reason of this increase? Euen his sincerity. *Because thou hast beene faithfull, saith our Sauour, in a little, I will make thee ruler ouer much.* Surely *David*, as all other Christians, had no great stocke to begin withall: for *the kingdome of heauen*, in the first beginning, is but as a graine of Mustard-seede: yet in short space of time, that his little faithfully employed, and wisely husbanded, brought so admirable an encrease, that the poore Prentise got before the richest Merchants in this kinde, euen the Teachers themselves, and the graue Sages, and ancient Fathers, that had of a long time knowne him that was from the beginning, were of his old acquaintance, and were in Christ long before him. I, the other day a poore puny, a fresh-man, haue now got more vnderstanding, then all my teachers, for all their great reading, yea, then all my auncients, for all their long experience. But how might this come to passe? *Because I kept thy precepts*, namely in sincerity. *This I had*, saith hee, namely, the grace to remember the name of God in the night, to make his statutes my songs in the house of my pilgrimage, &c. *because I kept thy precepts.*

5. Sincerity as it lessens something our euill, so it amplifies

Luk. 19. 17.

Matt. 13.

Iohn 2. 14.

Rom. 16. 7.

Psal. 119. 92.
100.

Psal. 119. 56.

amplifies and addes to the glory of our good actions, euen such as are but of the lower sort. There is not the meanest action whatsoeuer, which sincerity will not set a faire gloze vpon, and procure it, that grace in the eyes of God, that in some respects it shall bee matchable euen to workes farre greater, in their owne Nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing sincere obedience therein to God, may haue as much comfort on his death-bed, as the best Minister and Magistrate, whose service yet is in it selfe farre more honourable. Yea, if his sinceritie in his calling bee greater then theirs is in theirs, his comfort also shall bee greater. For God regards not so much the matter, as the forme of our obedience, not so much the thing that wee doe, as the affection wherewith wee doe it. Where sincerity is, there, in the meanest workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his worke. The widdowes mite could weigh but light: but her heart weighed heauy. And so her heart being put to her mite, gaue it weight aboue the greater, but farre more hartlesse largesse of the Pharise. Sinceritie is to our workes, as spirit is to our bodies, maketh it farre better, then a greater, wherethere is more flesh, but lesse spirit. O rare and excellent vertue of sinceritie, which can make light drammes, and barly cornes as massie and ponderous, as the huge talent. Whereas contrarily the want of sinceritie maketh talents as light as feathers. Hypocrisie, such is the filth of it, imba-

feth

seth the purest mettals, and turneth very gold, yea precious stones into rusty iron; Contrarily, sinceritie in an excellent kinde of *Alchemy*, turneth iron into gold, and as once our Sauour, water into wine. Hypocrisie causeth the most glorious workes of almes, prayer, preaching, with great indignation to be reiected: Sincerity the poorest workes, of keeping sheepe, sweeping the house, &c. with great fauour to be accepted. Sinceritie then is all in all. A sincere *Rahab* is better then an vnfound *Iudas*. As in the naturall body, to vse *S. Austens* comparifon, the case of the sound finger is safer then of the blindish eye. The finger indeede, is but a little small thing, and cannot doe such seruice as the eye, it is not of that admirable nimblenesse and quicknesse, nor cannot guide, and direct the whole body, as the eye doth. And yet it is better to be a finger, and to be sound, then to be an eye, end to be dimme, and darke, ready to fall out of the head. Better in Gods family to be a faithfull doore-keeper, and so to bee sure to hold our place, then to bee an vnfaithfull Steward, and so with him in the Gospel, to be thrust out, and come to the danger of begging. When wee come to die, it is not the greatnesse; or the multitude of those good workes which wee haue done, but the good disposition of an honest and sincere heart, in the doing of them that must then stand vs in stead. The Psalmist pronounces them blessed that are vpright in their way. He maketh no choise of the way, he doth not say: Blessed are they that are vpright in the way of the Ministry, or the Magistracy, but speaking indifferently of any way allowable

Tutius est in corpore digitus sanus quam lipiens oculus. Digitus cuius quidam res est, oculus magnifice multum preest, & tamen melius est digitum esse, & sanum esse, quam oculum esse, & perituro bari lipiunt, & occidit. In Psal. 130.

Luke 16.

Psal. 119. 1.

able by the word, bee it neuer so simp'e or meane, he saith: Blessed are the vpright in their way, whatsoever it be; bee it but to bee a drudge in a kitchin, yet hee that is vpright in his way is blessed; as contrarily hee that is not vpright in a fairer, and more glorious way, as the way of *Apostleship*, is cursed. God lookes not so much to the way, as to thy foote in walking in the way. Let the way be neuer so meane, yet no discomfort, if thou walke in it vprightly: let it be neuer so glorious, yet no comfort, if thou walke in it haltingly. Therefore *Ezechiah* being stricken with that thunderbolt of the sentence of death, what was his comfort? Euen this, the conscience of his sinceritie. *O Lord, thou knowest I haue walked with an vpright heart.* This was his onely refuge. Though those good workes he had done, were in regard of his calling of the highest note, the restoring of the true worship of God, the purging of the defiled Temple and Priesthood: yet hee doth not comfort himselfe with these so worthy workes; O Lord, thou knowest I haue cleansed thy Sanctuary, erected thy worship, repaired the decayed wals of Ierusalem, renewed the glory and beauty of thy *Sion*: no, but without instancing in any particulars he had done, he mentions onely the manner of doing, his sinceritie of affection in all his doings. *I haue walked before thee with a perfect heart.* So how many and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuersion of sinners, suffering of persecutions? Yet reuiuing his life, what was his chiefest comfort? Let vs heare himselfe speake. *This was our reioycing,*
not

Esa. 38. 3.

2. Cor. 1. 11.

not that we haue cast out the Diuels, healed the sick, cleansed the lepers, by the thunder of my preaching caused Sathan to fall downe from Heauen like lightning; (no none of all these were his comfort:) but, that in simplicitie and godly purenesse wee haue had our conuersation in the world. Hence it was that the Apostles when they returned to Christ, reioycing in their victory ouer the Diuell were checked, and bidden to reioyce not in any other thing, then in that which euery sincere Christian, though neuer so meane and contemptible, may reioyce in as well as they; namely, that their names were written in heauen.

6. The speciall hatred, and antipathie that is in God against deceitfulnesse should bee a strong motive vnto sinceritie. There can be no vnion betwixt God and the hypocrite, in regard of the great dissimilitude of dispositions. God is single; and hee is double: hauing a heart and a heart, and therefore cannot be as *Dania*, a man according to Gods heart. The hypocrite is crooked, and God is straight: And how will you compact together, and make euen straight and crooked? How can there bee friendship betwixt them that are euery way of contrary dispositions? But where there is likeness of manners, there easily will hearts be glued; and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* saies, *they are his delight*. The Lord so loueth the truth in the inward parts, that hee himselfe with his owne mouth will commend; yea, and admire the true Israelites. Behold a true Israelite, said

Aug. in Psal.
130
Non voluit
Ap. solos gau-
dere ex eo quod
propr. m. habebant,
sed ex eo quod
et ceteris salutem ren-
dit. Inde voluit
gaudere Apo-
stolos vnde gaudes
Et tu. Quomo-
do distorti leg-
num si disponas
in pavimento
aquali non col-
locatur, non co-
paginatur nec
adiungitur, sed
semper agitur
Et nutat non
quia inaequale
est tibi posuisti,
sed quia distorti
est quod posu-
isti: Ita cor
tuum quam diu
distans non
potest collinear
reclitudo D. i.
Et non potest
in illo collocari,
ut hercat illi.
Et sit rectum.
Aug. in T/43
Pro. 11.
Iohn 1. 47.

said our Lord of *Nathaniel*. Though sinceritie lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apostle, that the true Iewes *praise is of God*. Was it thought such a matter for *Achilles*, to haue the Poet *Homer* describer of his vertues? O the glory then of the sincere Christian, that shall haue God himselfe the trumpetter of his praises? But hee loathes and abhorres the hypocrite, euen as the stomacke doth luke-warme water, hee distastes him as much as hee doth the grosse and open offenders. Therefore it is that yoakes them with such in their punishment. *Doe good O Lord, to the true in heart : But those that turne aside by their crooked wayes, them (that is hypocrites) the Lord shall leade away with the workes of iniquitie ; yea, and reproacheth them with their name, when hee inflicteth the punishment, Depart ye workers of iniquitie.* Therefore it is also, that when he would threaten a man a grievous punishment indeed, hee saies, *hee will giue him his portian with hypocrites.* And indeede the hypocrites punishment must needes bee very grievous, since hee must be spewed out of Gods mouth. Now the basest places that are wee thinke good enough to cast vp our gorge in. So odious is the luke-warme hypocrite in the eyes of God, that in some regard hee can better away with the starke colde Atheist, and openly prophane and scandalous Epicure, as who would not rather haue an open, then a secret and friend-like enemy. *Chrysostome* sayes well, that shee is a worse woman that in hypocrisie blurres her face with teares, that shee might be iudged

Reu. 2. 16.

*Magis culpa
digna est, quæ
ad ostentationem
et laudem lachry-
mas fundit, quàm
quæ corporalis
studio pulchri-
tudinis colatur
fuerit sibi-
ipsæ deponitur.
1. Cor. 6. in Mat.*

judged an humble penitentiarie, then shee that beautifies it with painted colours, that shee might bereputed a faire and louely creature. And in the same proportion of reason wee may say that God more hateth the Popish pharisaicall pining of the body by counterfeit fasting, then the Epicurish pampering of the body with gluttony, and belly-cheare. So out of conceit is God with hypocrisie. And this hee shewes most apparantly, in that hee will not indure hee should come neere him in any seruice, or sacrifice of prayer or praise. For his sharpe nose easily discerneth, and is offended with the stinking breath of his rotten lungs, though his words be neuer so sented, and perfumed with shewes of holinesse.

7. And as in other regards God thinkes him vnfit to come neere him, so speciallie in the function of the Ministerie. Some such indeede haue come neere him, as *Judas* amongst the Apostles. But often hath he cast them out with reproach, as vnſauory salt into the dunghill. Whatſoeuer their other sufficiencies, and inablements may bee, yet their want of a sound heart makes God hold them vnworthy of this honourable calling. For this is the speciall thing *required of the Disposers of Gods secrets, that euery man be found faithfull.* Therefore when *Simon Magus* would haue been meddling heere: *Simon Peter* thrust him away, and told him plaine-ly, *thou hast no part, or fellowship in this ministration.* And marke the reason, why: *for thine heart is not right in the sight of God.* But though all with this *Simon*, are not thus kept out, yet God shewes his

1. Cor. 4. 2.

Act 8. 21.

Leuit. 10. 3.

dislike of them some other wayes, either cashiering them with great disgrace, or else making both them and their ministry vile and contemptible. For the Lord will be sanctified in them that come neere him, if not in the sinceritie of their sanctification, yet certainly in the seuerity of their condemnation.

Act. 16. 15.

8. And as the hypocrite is thus vnfit for God, so also for all good men to haue any thing to do with; such blemishes are they, and indeede the very *botches* of any Christian societie. *Lydia* desired *Paul* and *Sylas* vpon no other condition to enter into her house, then this; if they had iudged her faithfull. And *Dauid*, hauing prayed for the sweet company, and communion of the godly: *Let such as feare thee turne vnto me, and such as know thy testimonies, immediately addeth another prayer: Let my heart be vp-right in thy statutes, that I may neuer be ashamed.* Insinuating thereby, that he should be vnfit for the company of Gods children, vnless his hart were vp-right. As therefore, in the former speech he prayed for the company of the godly, so in the latter, for that which might make him meet for their company, so that hee might hold out in that blessed fellowship, without being ashamed, when in the end for want of sinceritie, hee should be shaken off by his companions. And againe, the same Prophet describing what kinde of Court he would haue, when he came to the Kingdome, banisheth from it the deceitfull person, and makes choise only of the faithfull. *Mine eyes shall be to the faithfull of the land, that they may dwel with me. He that walketh in a perfect way he shall serue me. There shall no deceitfull person dwell within my house.*

Psal. 119. 72.
80.

Psal. 101. 67.

6. Again,

6. Againe, hypocrisie is so loathed by God, that hee grudgeth it the least successe in any thing it goeth about. *Jacobs* sonnes hauing treacherously sold their brother, would yet couer their sin, as with a ly, so with a fained hypocriticall consolation of their mournfull old Father. But with all their wordes could not they in the least sort cheere him vp. They were but *miserable* comforters, because *fained*. Hence it is that the blessing of God is not so vsuall, nor so large vpon the labours of hypocrites, though neuer so well qualified, as of sincere Preachers, though otherwise of meaner gifts. *If thou wilt turne vnto me, thou shalt conuert*, said God to *Jeremy*. And this is giuen as the reason of *John* the Baptists, so great successe in conuersion of soules, because hee should haue the sound & powerfull spirit of *Elias*. *He shall conuert*, saith the Angell to *Zachary*, *many of the children of Israel to their Lord God*. Why so? For he shall goe before him, not in the spirit of hypocrisie, but in the spirit and power of *Elias*. So where the good hand of God is noted in the successe of *Efraes* iourney, this reason is giuen therofeuen *Efraes* faithfull and honest heart to Godward. *He came to Ierusalem, according to the good hand of his God that was vpon him. For Esra had prepared his heart to seeke the law of the Lord, and to do it, &c.*

10. Well, but this sometimes befalls sinceritie, for it further trial to be denied successe, God forbid, yet that any one should be iudged an hypocrite for want of successe. This would argue want of charity and iudgement? but to see the misery of an hypocrite in the want of successe, and the happines of the sincere professor in the same case. For the one hath

Cc 2

comfort

Gen 37 35.

Ier. 15. 19.
Luke 1. 16.

Efra. 7. 2 10.

comfort in the conscience of his sincerity : the other is vexed and tormented with the guilt of his vn-soundnesse, and taketh this punishment as a iust rebuke therof. The vn-sound ministers, let his paines be neuer so great, his preaching neuer so profitable, yet, if it take not, hath iust cause to lay the blame not vpon his hearers, but himselfe. For well may he thinke with himselfe. How should I looke that God should grace words coming from a corrupt and impure heart, with the attendance of his holy spirit? But such Ministers, as in the want of successe, are priuy to themselues of their owne sinceritie, they may say with *Paul*, 2. *Corinthians* 3. 4. 5. *If our Gospell bee hid, it is hid to them that perish.* Why so? *For wee preach not our selues, but Christ Iesus the Lord, and our selues, your seruants for Iesus sake.* Marke how the Apostle alleageth his sinceritie in the discharge of his ministry, as a reason of comfort, when it preuailed not; assuring himselfe vpon this ground, that the fault was in the hearers themselues, and not in him, or in his preaching. The hypocrites successe then is either none at all, or comfortlesse, and so as good as none. For all the ioy of his successe, is dashed with the conscience of his own hypocrisie. Whereas the sincere Christian, as he is vnder the promise of successe, and so often hath it: so when for iust causes God sees it not fit to accomplish this his promise, being onely conditionall, yet then hath he more comfort in his *successfull sincerity*, then the hypocrite for his life can haue, in his most *successfull and happiest hypocrisie*. Yea, the sincere Christian being a beholder of his successe, often carries away all the comfort thereof

thereof, when the miserable hypocrite himselfe is left drye and destitute. The successe of a good worke done in sinceritie, is especially cōfortable to the worker himselfe, aboue that it is to others. Contrarily, that comfort which is in the successe of an hypocritical good work is wholly others, the workman himselfe hath not the least iot. Hence *S. Paul*, though the false Apostles were his aduersaries, & preached of enuy to vex him, and thought little of prouiding matter of comfort for him, yet hereioyed in their preaching, and the fruit thereof. Whereas yet they themselues, preaching onely of vaine glory and contention, could not haue the least comfort thereby.

Phil. 2. 18.

11. Lastly, in all dangers, trials, temptations, *sinceritie* maketh vs valiant and couragious, begetting in vs the true, manly, generous and heroicall spirits, euen that *Lion-like* boldnes spoke off in the *Prouerbs*. It is not put out of countenance with the false accusations of slanderous tongues. It throweth them off, as *Paul* did the viper vnhurt; yea, in a holy scorning it laugheth at them, as the wilde asse in *Iob*, doth at the horse & the rider. No, no, the brest-plate of righteousness, the brazen wall of a good conscience teareth no such arrowes. It saith with *Paul*, *I passe not for mans iudgement. Though mine aduersary should write a booke against me, would I not take it vpon my shoulder, and binde it as a crowne vnto mee?* saith *Iob*. Yea, further saith that holy man, *I will tell him the number of my goings*, I wil acquaint him with my whole life, and let him picke what hee can thereout, so little doe I know by my selfe. O the confidence of *sincerity*: yea yet further, *I will come vnto him*, not as a guilty trembling

Prou. 28. 1.

1 Cor. 4. 3.

Iob 31. 35. 39

Phil 4.8.
 θεουσις.

Mark 6.30.
 1. Sam. 18. 14
 15.

2. Tim. 1. 7.

Psal 119.

bling slaue, but *as a prince*, that being strongly guarded both with armed men; and his Subjects loue; and imboldened with the might and right of his own power, walkes securely, and without feare. O the noble spirits of sincerity ! And indeed euery true Christian, being a spirituall Prince, hath the spirit of the best Prince, as hauing that Princely priuiledge of a double guard, the guard of the Angels without, & of a good conscience within, the peace whereof, as the Apostle speaketh, is in stead of a *guard* against aduersary power. Shall now such a Prince, so guarded, regard the enmity of any ? feare threatnings of any, though neuer so mighty ? No. Wel may others feare him, as *Herod* and *Saul*, proud tyrants did : the one *Iohn*, his poore minister, *knowing*, saith the Scripture, *he was a iust man & holy* ; the other *Dauid*, his poore subiect for the same cause : but hee feares none but God ; neither yet him slauishly, *God hath not giuen vs the spirit of feare, but of power and loue, and of a sound mind*, saith the Apostle ; opposing the spirit of feare to the spirit of soundnes and sincerity. And indeed as there is nothing more *bold* then a sound conscience ; so nothing more *base*, or sooner abashed, then an vnfound conscience, destitute of this sincerity. *Eliab* in his rags had the heart to goe meet *Ahab* in his robes, and *Dauid* in the midst of all his reproaches, had the face to professe the name of God before Kings and Princes, without ever being blanked at their presence. For, let a man bee neuer so much deiected, this sinceritie will reuiue, and refresh his spirit, and put new life into him. Contrarily *Peter*, when he rushed, in the presumption of his deceitfull heart

heart, into danger, without this fence and fortification, how dastardly a coward shewed hee himselfe? See how small a thing daunted him; euen the words of a poore silly wench. Who yet afterward, cloathed with this armour, was so stout and manly, that not the high Priest himselfe, nor all his prisons, nor punishments whatsoever, could any thing appall him; so in the afflictions sent by God, O the releefe that then sinceritie yeeldes within, when all other things faile vs! This causeth vs to lift vp our heads with ioy; when others are at their very wits end for feare. The hypocrite in peace, and securitie, may seeme strong and valorous; but let God by some affliction dragge him out, as it were by the eares from his lurking hole, and conuent him before his tribunall, and thou shalt not see any thing more abiect or hartlesse. Then is that of the Prophet verified. *The sinners in Sion are afraid, a feare is come among the hypocrites. Who among vs shall dwell with the deuouring fire? Who among vs shall dwell with the cuerlasting burnings?* But the sincere heart, euen in this case, holds out confident and comfortable. When Christ seemed to set himselfe against *Peter*, and to call the truth of his profession into question, with that three-fold pinching demand, *Symon, lonest thou me? Peters* faithfull heart still held it owne, and ouercame in that wrestling, *Lord, thou knowest I lone thee.* O the boldnes of sincerity, that dares make God the Iudge, when he makes himselfe the accuser! When *Iob* had against him not onely the Diuell his enemy, pushing at him with his poysoned weapons, but euen his owne friends, scourging him with their tongues,

Elay 33. 14.

Ioh. 21. 15. 16.

Iob 27. 5. 6.

yea his owne wife a thorne pricking him in the eye; yea his owne God, miserably lashing his naked soule with Scorpions, what was it that relieued him against all these, but the remembrance of his owne vprightnesse, in the course of his life by-past? And therefore he said, *Yet will I dye I will neuer take away my innocency from my selfe. My heart shall not reprove mee for my daies.* Who now would want such a companion, such a friend as sinceritie is, and that stickes so close vnto vs, and yeeldeth such sweet comfort, euen in our sorest trials, and hardest streights?

Meanes to
get Sincerity.

Here then happily some, feeling the want of this so necessary a grace, will enquire concerning the Meanes to attaine thereto.

Gen 5.
Heb. 11.
Gen. 17. 1.

The first meanes is, for a man alwayes to possesse his heart, with the apprehension of Gods presence, and so keepe it in his feare continually, *to walke as Enoch did with God*, as being in his eye, and with *Moses* seeing him that is inuisible: *Walke before mee*, saith God to *Abraham*, and be vpright. First, *Walke before mee*, set thy selfe in my presence, behold my all-seeing eye, that seeth in the darke, euen in the darkest corners of the heart, and then *bee vpright*. This apprehension of Gods presence will quash, and crush euen the very first risings of hypocriticall thoughts. What? God sees mee, and shall I dare to dally with him? If but a man, nay if but a child could looke into my heart, I durst not deale doublely and deceitfull. How then may I dare to doe so, when the God of heauen is present, and beholds me? Hypocisie arises from the secret Atheisme of the heart, where-by hee saith: *Thou none seeth.* And in this regard

Ananias and Saphira, a paire of noble hypocrites are said to tempt God in their hypocrisie, that is, to make triall of him, whether hee were present every where or no, and so knowing al things, were able to reueale their hypocrisie. And for the same cause did Peter tell them, that *they lied not to men, but to the Holy Ghost*; because they thought they were out of Gods hearing, and onely Peter, and they with him, heard them. Therefore the Church in the Psalmes sheweth how they were kept in their sinceritie, from dealing falsly in their couenant with God; because they remembred that God would search it, as being the searcher of the heart. And S. Paul notably ioynes these two together; *Wee make not merchandise of the word of God*; we play not the hucksters with it: but as of sinceritie, as of God, in the sight of God, speake wee in Christ. It is impossible for a man to speake, as in Gods presence, and not to speake sincerely.

A second meanes is, diligently to reuiue all our works of obedience, as once God did his of creation, and to obserue the peace and comfort of conscience which we finde, when we do good things with good hearts, as on the contrary the trouble and disquiet of minde when we doe otherwise. And withal when we take our selues thus tardy, in a holy indignation, to take reuenge of our selues, iudging and condemning our selues before the Lord. The very thinking of the after-reckonings we must come to, when we haue done our worke, will make vs take heede how we doe it. For who is there that vseth for all his actions, at the daies end to call himselfe to a seuer examination, as the hard Master doth his seruants, that must

Acts 5. 9.

Psal. 44.

2. Cor. 2. 17.

must not needes in the very midst of his actions reason thus with himselfe? Anon all this which now I doe, must very narrowly bee looked ouer, if it bee not done faithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine owne guilty heart will giue me; yea the lashes which by mine owne couenant, I am tyed to giue my selfe, in case my worke bee found blurred with hypocrisie? It stands mee in hand therefore to looke to it, that though my worke, by reason of my weak skill, be but meane, yet it may bee cleane, though it bee not fine, yet it may not bee foule, beeing soyled and slubbered with the flurre of a rotten heart.

A third meanes is true humiliation of spirit. For where this is, there must needs bee the deniall of our selues. And where there is true deniall of our selues, there is not hypocrisie; which testifieth a man euen in seeking God, to seeke himselfe, and in preaching Christ to preach himselfe. And therefore the Apostle oppoling his owne sincere, to others deceitfull preaching, saith, *We preach not our selues, but the Lord Iesus*. This is the ground of all vnfoundnes in religion, this want of humbling and denying our selues. For hence it comes to passe, that we are so carried & swayed, euen in our best actions, with the respects of our owne praise and profits. Therefore S. Luke notes that the wise builder, that is, the sincere Christian, *digges deepe*; namely, in a deepe humiliation of his owne soule; whereas the foolish builder, that is, the hypocrite, *builds without a foundation*, that is, enters vpon the profession of religion without euer being truly humbled, and cast downe for his sinnes. And hence

hence the buildings come to bee vnfound, because vnfounded. That the heart then may stand vpriight before God, it must first as it were make it selfe crooked in stooping and bowing it selfe vnder his mighty hand in the exercises of humiliation. That the heart may bee whole, it must first bee rent and broken. Corrupt and impure gold cannot be defecated and rid of the drosse, till it bee molten and dissolued. Vnfound bodies full of vicians humors cannot come to any good estare, till they be well emptied by purgation. Crooked things cannot be made strait without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, and so makes vs of drossie pure, of foggie sound, of crooked straight Christians. Doeſt thou then desire to bee a sincere Christian indeede, a true Disciple of Iesus Christ, to be freed of all vnfound mixtures? thou must first bee broken and battered in peeces, by the humbling hand of God; thou must remember thy Masters rule, *If any man bee my Disciple, let him denie himselfe.*

Lastly, sincerity being opposed to mixture, as the notation of the word teacheth, that which clenſeth our hearts from the defilement of such mixtures must needes make vs sincere. Now it is faith which purgeth and purifieth the heart. Faith then apprehending the sincerity of Gods loue in Christs death to vs, and beholding there how Christ gaue his hart to be pierced for vs, cannot but make vs returne the like sincerity of heart and affection to God. *Thy louing kindnes, saith Dauid, is euer before mee, namely, by the apprehension of my faith; therefore haue I walked*

*Non est cor in-
tegrum nisi sit
cruis.*

*Sincerum, sine
certa, Donat.*

Act. 15.

Psal. 26. 3.

2. Cor. 5. 13.
14. opened.

walked in thy truth. So Paul sheweth that it was this loue of Christ towards him, which by his faith hee apprehended, and applied to himselfe, that made him deale so sincerely, and seeke onely Gods glory, euen then when to the world hee might seeme to be madde of pride and vaine-glory, in preferring him selfe before the false Apostles. *Whether wee bee madde* faith he, *wee are madde to God:* That is, when I thus commend my selfe, and boast of mine owne ministry against others, and in so doing seeme madde to you, yet then I respect not my selfe in so doing, but onely God and his glory; *or whether wee are in our right minde,* that is, vse such courtes as to you seeme wiser, *wee are it to you.* Wee doe it faithfully for your good. Now marke what it was which made him to doe so. *For the loue of Christ constraineth vs, because we thus iudge, that if one be dead for all, then were all dead: And hee died for all, that they which liue, should not hencefoorth liue to themselues, but to him that died for them.*

CHAP. XXXI.

The answering of the Obiection, which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulnesse.

Verse 10. *I, the Lord, search, &c.*

THIS verse dependeth vpon the former, as a secret preuention of an Obiection, which vpon occasion of the former doctrine of the hearts deceitfulnesse, the wicked Iewes might make against the Prophets threatnings, in this manner. If the heart bee so immeasurable, and vnsearchably deceitfull that none can know it, then wee trust to doe well enough, for all the inward wickednesse, and hypocrisie of our hearts. For if none can know it, then none can punish it. The Lords answer is, as if hee should more largely thus haue spoken. Nay, soft a while, you runne too fast. The heart cannot bee knowne of any creature, but I the Lord, the Creator, haue a priuiledge aboue all creatures, thoroughly, and perfectly to know the inward corners of your hearts. And therefore neuer thinke that the closenesse, and secrecy of your corruption shall free you from punishment; for my knowledge of your harts, is not an idle and vaine knowledge, but therefore doe I know them, that thereafter, as I shall see their inward soundnesse, or falsenesse, so I may dispense my rewards, and punishments accordingly. This is the coherence.

The

The sense. *Search and try.*] That is, most exactly know. A metonymie of the efficient. For by searching and trying perfect knowledge is attained. And withall an *anthropopathy*, that is, a manner of speech, whereby God for our better vnderstanding, is made affected like man. For God needes not any searching to come to the knowledge of any thing, as mans ignorance doth. But because mens knowledge is best there, where the greatest triall and search hath beene made, therefore vnder this phrase, it pleaseth the Lord to signifie his full and absolute knowledge. *Hearts and reines.*] That is, both thoughts, and affections, the reines being the seate of the strongest affection, namely, that which is for generation. So *Prou. 23. 15. 16. My sonne, if thou bee wise, my heart shall reioyce, and my reines shall leape for ioy.*

To giue.] Either reward or pnnishment. *According to his wayes.*] Sometimes the word *way*, is taken more especially for some speciall course in the carriage of some particular action; as *Numbers 22. 23. Iudg. 4. 9.* More commonly, for the generall course, and carriage of our whole liues, as *Psal. 119. 1. Mat. 10. 5.* So heere. *According to the fruit of his works.* If his workes bee good fruit, then reward; if euill, then punishment. In the words thus opened I consider two points. 1. Gods knowledge of our hearts, which is set forth by the *exactnesse* thereof, both in regard of the *manner*, in words *search and try*, and in regard of the *matter*, *hearts and reines*, 2. The end of his knowledge, *That I may giue, &c.*

To beginne with the first. It is the constant doctrine

Num 22. 33.
Iudg. 4. 9.

Matt. 10. 5.

ctrine of the Scriptures euery where, that it is proper to God alone of himselfe, *thoroughly*, and *exactly* to know the secrets of the hearts of men. And therefore, denying this knowledge to all others in the former verse, *Who can know it?* heere he challengeth it to himselfe, I the Lord know it. But I say, 1. *Of himselfe*. Because by reuelation from him, others may know. As Christs humanity, *Iohn 2. 24. But Iesus did not commit himselfe to them. For hee knew them all. And had no neede that any should testifie of man. For hee knew what was in man.* So also the Prophets. As 1. *Sam. 9. 19. I will tel thee, saith Samuel to Saul, all that is in thy heart.* No maruaile, when God had told him before. Thus *Elisba* saw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter* of *Ananias* and *Saphira*. So in the primitiue Church there were such as had the *spirit of discerning*. But that phrase of the *spirit* of discerning, sheweth, that they discerned not mens hearts of themselues, but by a spiciall worke of Gods spirit, discovering them to their eyes, and that vnlesse they had plowed with Gods Heyfer, they could neuer haue found out the so secret mysteries of deceitfull hearts. 2. I say, that God onely knoweth the heart *exactly*, and *certainly*. Because man and Angells may know it *coniecturally*, and by way of ghesling. *Prouerbs 20. 5. Counsell in the heart of man is like deepe water, but a man of understanding will draw it out.* Here euen naturall wisedome is compared to a bucket, which is able, being let downe into the deepest well, to bring vp the waters thereof. So though the heart of many men bee full of

Iohn 2. 24.

1. Sam. 9. 19.

1. Kings 5.
Acts 5.

1. Cor. 12. 9.

Prou. 20. 5.

of deepe deceit, and can cunningly couch naughtinesse, yet a wise man by obseruation of their countenance, gestures, speeches, and such like outward signes will go neere to discover them. And therefore *Salomon* afterward in this chapter, *vers. 26.* hauing said that a *wise King scattereth the wicked, and causeth the wheele to turne ouer them*, because it might be said, how can hee doe so, since wicked men haue so many couers for their wickednesse to hide it from the eyes of the world? hee addeth, as answering this obiection; *The soule of man is the light of the Lord, & it searcheth all the bowels of the belly.* So sharpe is the nose euen of naturall sagacity that it is able to smell out, and ferret our wickednesse, euen when it lurkes in her secretst holes, vsing those meanes I spake of, of diligent obseruation, inquisition, of comparing and laying speeches and actions together, and such like. But now Gods eye needes no such spectacles to looke into these blinde corners of the heart. For hee hath a fiery, and flaming eye, which is both the *organe*, and the *meane* of seeing, ministring light to it selfe, to discern all things. Whence it is, that, as the Psalmist excellently saith, hee knoweth our thoughts *a farre off*; long before there goe any outward signes in the face to bewray them. According to that which the Lord speaketh of himselfe concerning his knowledge of the Israelites hearts: *I know his thoughts euen now, what hee will do, before I bring him into the land which I sware.* Whereas the wisest men know them onely when they are neere at hand, when they are ready to breake out at our faces, eyes, mouthes. So that in
this

Pro. 20. 26. 27

*Solus Deus solus
nescit ignorantiam. Et totus
videt, & totum
quia minimus
claudi quia extra
se lumen
non querit ut
videat. Ipse
enim est qui videt, & unde
videt. Bein.*

Psal. 139. 2.

Deut. 31. 21.

this regard wee may iustly vse that of the Prophet,
Am I GOD neere hand onely, and not also a farre off?
 Yes Lord, thou must needs be a God a farre off, who
 knowest our thoughts so farre off, euen before wee
 know them our selues; yea, before euer we had any
 being our selues. Whereas we pore-blind creatures
 cannot see the heart, vnlesse wee may pore vpon it,
 hauing it laid neere our eyes in outward signes; and
 yet neither then, can wee see it otherwise then the
 man in the Gospell, saw men walking as trees. Thou
 seest the deceits of the heart, with an vnerring and
 vndeceiuing eye: Wee with an vncertaine, and er-
 roneous. As our heart is deceitfull, so our eye also
 in seeing, and iudging of the deceitfulness thereof,
 so that it cannot, when it is at the clearest, giue
 any infallible definitiue sentence concerning any
 mans hart, but onely probable, by way of diuining.
 But in this coniecturall knowledge the Angels spe-
 cially excell, by reason their eyes pierce deeper
 then ours, euen to the sight of the inward parts of
 our bodies, as well as of our outward, though yet
 in the outward they are able to see farre more then
 wee. Hence *Dauid* for his wisdom in finding out
 of secrets, is compared to an Angell of God, by the
 woman of *Tekoa*. The Diuell therefore may be able
 to giue a shrewd guesse at our thoughts, the rather
 for that he himselfe often suggesteth thoughts vnto
 vs, and hath libertie giuen him to come, though not
 into the priuy chamber of the soule, yet into the
 outward chamber, the fanſie, & to worke vpon those
 phantasmes, which there he findes. Neuerthelesse,
 hee cannot directly and certainly set downe what

Ier. 23. 23.

2. Sam. 14. 20.

Pro. 17. 3.

Luke 8. 31.

Isa. 30. 33.

Ier. 23. 24.

our owne secret thoughts bee, but still this doctrine remaineth true, onely God of himselfe exactly knoweth the secrets of the heart. There is indeede a great mingle-mangle and confusion of thoughts, euen as there is of drosse and good mettall in siluer and gold, which lye so confused together, that to the eye of man the drosse is not discernable. But when they are in the furnace and fining pot, then wee may see them both distinctly. That which is the furnace to the gold, the fining pot to the siluer, the same, saith *Salomon*, is the Lords flaming eye to the heart of man; euen in the midst of the greatest shuffles, and confusions it is a notable distinguisher, cleerely discerning the badde from the good, the baggage and refuse from that which is good and fine, though they bee neuer so troublesomly iumbled together. And no maruell, for euen *Hell*, (a place farre deeper then the heart, *Luke* 8. 31. farre vaster and wider, being of so infinite receipt, that able to holde all the damned soules and bodies, *Esay* 30. 33.) and destruction, (the infinite paines of this hell) (which (as the Prophet speaketh of heauens ioyes) eye hath not seene, eare hath not heard, nor the heart of man once able to apprehend the thousand part of them) *are open to the eyes of the Lord, how much more then the hearts of the children of men?* And hereof the Scriptures giue a double reason.

1. Gods omnipresence. If a man could be in any place where God were not, hee might escape the sight of his eye. But, *can any man* (saith the Lord) *hide himselfe in secret places that I shall not see him?* Do

not

not I fill heauen and earth? This reason *David* pursueth notably, *Psal.* 139. throughout.

2. Gods forming of the heart. He that made the eye, shall not hee see? the eare, shall not hee heare? the heart, shall not hee vnderstand? Artificers know the nature and properties of their workes; and shall God onely be ignorant of his workmanship? This reason also *David* vrgeth in the same *Psalme*, verse 12. 13. *The darknesse hideth me not from thee. For thou hast possessed my reynes, thou hast covered mee in my mothers wombe.*

Psal. 139. 12. 13

To these two reasons I adde a third, namely, that God is the preseruer and vpholder of the heart. *Acts* 17. *In him wee liue, mooue, and haue our being.* Which is to bee vnderstood as well of the motions of the minde, in shoughts and desires, as of the body. The minde is borne vp by God, euen in the act of thinking, farre otherwise then the earth beareth vs in walking. Therefore it cannot be, but God must needes perceiue the motions of our mindes, euen as the sencelesse earth, if it had sense, must needes perceiue the motions of our bodies.

Acts 17. 27.

The vse, 1. This serueth to assure our Faith, that the Scripture is the word of God. For it is proper onely to God, to know the secrets of our hearts. But the Scriptures, doe notably lay open the close corruptions of our hearts vnto vs, insomuch as wee must needes bee forced with the vnbeleeuing idiot, to fall downe on our faces, and to say, *Verily, God is heere*; it is hee that speaketh. And as the woman of *Samarita*, when shee heard Christ discouer her secret adultery, then shee gaue ouer wrangling,

Ester. 6. 6.

and went to her neighbours, saying, *Come and see a man, that hath told mee all that ever I haue done: is not hee the Messiah?* so we, seeing our hearts so liuely deciphered vnto vs in the Scriptures, may in like sort cry out one to another; *Come, and see a Booke,* that tels vs all that is in our hearts; Must not this needes be his booke who onely knoweth the heart? Besides that, as the Scriptures, do detect our thoughts in generall, so some particular mens in speciall. As, what was *Hamans* proud thought, when the King asked him what should bee done to the man he would honour: what was *Nichols* despightfull thought, when shee saw her husband dancing: what was *Sauls* murderous thought, when *Dauid* played of the Harpe before him: what was *Felix* couetous thought when hee talked priuately with *Paul*: what was the *Pharisees* detracting thought, when the woman wiped our *Sanctours* feet at at the table. These persons had so much wit as to keepe their owne counsell, and in many of them, shame must needes be of force to keepe them from babbling their owne secrets, and vncouering their owne filthy nakednesse. How then is it possible for vs to imagine how the writers of those Histories, should come to the knowledge of such secrets, otherwise, then by the reuelation of the Spirit of God?

2. This must teach vs in confession of our sinnes, not to conceale any thing, but to poure out our soules like water, for God hath a darting and piercing eye, that sees the very bottome of our hearts. This vse *Ioshua* made of the doctrine to *Achan*, when God by lot had detected him; *My sonne, gine glory*

Iosh. 7. 19.

glory vnto God, namely, the glory of his omniscience, thou seest already the depth of his knowledge is greater then the depth of thine owne deceitful hart, confesse thy sin therefore vnto God, euen the whole circumstance of the matter. A malefactor would not conceale any thing from the Iudge, if hee were certaine the Iudge knew all. And in truth when wee goe about to hide any thing, we rather hide God from our selues, then our selues from God, wee put out our owne eyes, not Gods.

III. This must cause vs to bee sincere and constant in all the duties of godlinesse. 1. Thes. 2. 3. 4. *Wee handled not the word of God deceitfully, we speake not as they that please men, but God, which trieth the hearts.* So the Church, *Psal. 44. 18. 19. 20. 21.* after the profession of their integritie, euen in the midst of heauie persecution, giueth this as the reason of this their so doing: *If wee haue forgotten the name of our God, and holde[n] vp our hands to a strange God, should not God search this out? for hee knoweth the secrets of the heart.* When something we are to doe, must be subiect to the censure of some speciall wise, iudicious man; alas how doth the sharpnesse of his iudgement scare vs, and what care and circumspection vse wee in such cases? Well, all our actions whatsoever must come vnder Gods scanning, and they must abide the censure of that pure and seuer eye, that cannot behold the least iniquitie. And shall we nothing reuerence or respect this eye? Shall wee take no care how to please it? O that wee could but bring our selues once to giue that respect to Gods eye, which wee doe to mans. It is true indeede, the

Et tibi quidem Domine, cuius oculis nuda est abyssus humane conscientie, quid occultum esset in me, etiam si nollem confiteri? te enim mihi abscondere, non me tibi. Aug. conf. 10. 2. 1. Thes. 2. 3. 4.

Apostle condemneth eye-seruice in seruants to their masters. But yet this eye-seruice to men shall condemne our want of eye-seruice to God : and would to God by their example , wee could learne to performe eye-seruice to God. The seruant though hee worke idly & lazily, when his masters eye is off him, yet painfully when it is on him. Gods eye is alway on vs, and therefore if we had that respect of our heauēly master, which of our earthly, we should alwaies performe obedience to him. Eye-seruice, performed to God, must needs be lasting & continuing seruice. If thou canst finde a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly : but since Gods eye is alwaies on thee, why is not thy eye also alway on him, as *E-nochs* was ? why walkest thou not as in the presence of this God ? Why labourest thou not in all thy seruices to approue thy selfe to this eye that seeth in secret, & is able by his owne christall brightnes to discover the smallest mote of hypocrisie in the blindest nook of thy hart ? that so when it shall come to take a view of them, it may giue witnes to them, & acknowledge them, though not, as once those solely his owne in the creation, for very good, yet for good in part, for good sincerely, though not good perfectly. This vse *Dauid* made of this doctrine to himselfe, *Psal. 119. 168. I haue kept thy precepts*, namely, constantly and sincerely, *for all my wayes are before thee.*

Psal. 119. 168.

IV. This must retrain vs euen from secret sins, which we might commit without the priuity of any other. For wheresoeuer thou art, there is an eye that sees thee, an eare that heares thee, a hand that registers

registers thy actions. By this argument, *Salomon* dehortheth from adultery, which for the most part is committed in the night, *Iob* 24. 15. because all the waies of men are open & naked to Gods eyes. What horrible Atheisme doth this argue, that the presence of a little childe, shall hinder vs from the doing of some wickednesse, when Gods presence cannot? but as our Saviour speaketh concerning killing: so I of seeing, Feare not them that can see the body onely, but feare him that can see the soule also, to whome night and light, day and darknes are all one, who can as easily see thee in the dead darknes of the night, as at high noone in the cleere sunshine; as well when the candle is out, as when lighted, him I say feare. If wee did beleue this vbiquitie of Gods eye, how would it quash the very first risings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour: why then should not the eye of God, draw from thee a care of the inward behauiour of thy hart? since God sees thy heart better then man thy face, & vnderstands thy thoughts better then man thy words. Little children, when in the midst of their disorders they spye once their fathers eye, they are hushed presently. So should it be with vs, when through forgetfulnesse of this all-seeing eye of our heauenly Father, continually ouer-looking vs, our hearts haue begun to breake loose, and to sport themselues in vaine and idle thoughts, and desires; then should wee consider, that all this while Gods eye hath bene fixed on vs: Wretches then that wee are, that haue had our Fathers eye to bee a witnesse of our misdemeanour! Then in this

Pro. 5. 21.

case should this spirituall eye of God worke the same effect in vs, which once the bodily eye of Christ in *Peter*. It should euen dash vs, and shame vs in the midst of our sinne. If being in the sight and presence of our betters, whose grauitie and authoritie claymeth speciall reuerence at our hands, wee yet not knowing of it, haue bin otherwise in our speech and behauiour then became vs, wee no sooner see them, but are ashamed presently, & are ready to cry them mercy. Should we not do the like, much more when we haue offended and grieved the holy eye of the Lord with any vndecent behauiour, though but of our hart only? Should we not say as once *Jacob* in Bethel, (since God is present in all places, as well as in Bethel, though not with so speciall a kinde of presence) *Surely God is heere, and I was not aware of it?*

Gen. 28. 16.

V. This must make vs take heede of deceiuing our selues, with vaine pretences, in shifting off good duties, or in excusing our sinnes. If we can finde but the least starting hole, if wee can get but the silliest pretext by the fingers ends, how glad are wee of it? how fast doe we hold it? But alas, Gods eye can easily see through these figge-leaves, it can easily fetch *Adam* out of the thickets. The Anatomist doeth not so cleerely see the inwards of the body hee hath opened, as God doth the secret deceit of our hearts, though neuer so fairly cloaked and couloured. Away then with all daubing. *Bee not deceiued*, said the Apostle to those whose wit could finde out lurking-holes enough for their wickednesse in defrauding Gods Ministers, *God will not bee mocked*. And excellently *Salomon*, *Deliuere them that are drawne to death,*

Heb. 4.

Gal. 6. 6.

Pro. 24. 11. 12

and

and wilt not thou preserve them that are led to bee slaine?
If thou say, Behold wee know not of it, be that pondereth
the hearts, doth he not understand?

VI. This doctrine is full of sweete comfort, and
that in sundry cases. 1. In the peruerse iudgement of
men often vnder-valuing of vs, and depreſſing vs
farre beneath our inferiours. As the *Corinthians* did
Paul, vnder their shalow-headed Verbalists, not
worthy to carry his Bookes after him, for sound and
substantiall learning. Our comfort here is this, that
God seeth not as man seeth, iudgeth not as man
iudgeth, by the *seeing of the eye*, by the *hearing of the*
care, by outward appearances. Whence it comes to
passe, that when the false and iniudicious eie of man,
too-too much affected with outward shoves, hath
preferred bold *Thrasoes* before their betters, that
cannot in like pompous ostentation set forth them-
selues, and hath adiudged preeminence rather to
Elisibib's outward person, then *Dauid's* inward parts;
yet God comming after reuerſeth and repealeth this
vnrighteous iudgement, thrusting downe proud ig-
norance, from the head of the table to the foot, and
lifting vp humble knowledge, from the foot to the
head. Thus *Paul* relieued himselfe, when he was thus
disparaged by the *Corinthians*. *I passe not*, saith hee,
to bee iudged of you; I measure not my selfe by any
mans iudgement: *Hee that iudgeth mee is the Lord*.
Wherefore, as we haue no reason to flatter our selues
when men flatter vs, so neither alwaies to discourage
our selues, when men discourage vs. As mens *praises*
must not *tickle vs*, so neither alwayes their *dispraises*.
trouble vs. For true, both praise and dispraise is from
God,

1. Sam. 16.
Ec. 11.

Psal 7. 9.

2 Chro. 16. 9.

Esay 38. 3.

Ioh. 21. 15. 16

God, who searcheth the heart, and trieth the reines. Heed not then mans iudgement ouer-much, but against their black coles, comfort thy selfe with Gods white stone. 2. Here-hence also we may gather comfort in false imputations and slanders. As this was *Iobs* comfort in the aspersiō of hypocrisie, *My witnessse is in heauen, and my record on high.* 3. It steedeth also for comfort in the preuailings of the wicked against vs, and that vnder colour of right, *Psal. 7. 9. O let the malice of the wicked come to an end. But guide thou the iust. For the righteous Lord searcheth the hearts and the reines.* And therefore, he seeth the innocency and sincerity of the one, the fraud and hypocrisie of the other, notwithstanding all their goodly words. *The eyes of the Lord looke downe from heauen, to shew him selfe strong to them that are of a perfect heart:* namely, in the end at least, euen when they are most weake in themselves, to giue them the victory.

Fourthly, But most cordiall is that consolation, which this doctrine ministreth in our temptations, and inward conflicts with *Sathan*, and our owne consciences, crying out against vs, that wee are not that which other and our selues haue thought, that wee haue not so much as the least dramme of any goodnesse. And indeed in temptation, our sins often present themselves in such a multitude, that they wholly intercept from our eyes the sight of grace. Yet here in the defect of our owne knowledge wee must comfort our selues with Gods; and say with *Ezechiah*, in that his grieuous triall, *O Lord, thou knowest I haue walked with a perfect heart before thee.* Thus *Peter*, when Christ lay grating vpon him with that

that three-fold interrogation, *Simon, louest thou mee?* thereby renewing the bitter memorie of his three-fold deniall, and in effect saying thus much. How can I thinke that thou who hast so often denied me, doest loue mee? hee yet sustained himselfe with this meditation of Gods knowledge; *Lord, thou knowest all things, thou knowest that I loue thee.* The Apostle sheweth, *Rom. 8. 26.* that sometimes, in the extremie of affliction, wee are so confounded in our selues, that though indeed we doe pray in our secret sighes and sobs, yet wee perceiue not that wee pray. For so I take it that text may be read, *wee know not what wee pray*, the flesh with her murmurings makes such a dinne, that we can hardly heare the voyce of the spirit, mixing with the fleshes roarings and repinings, his praying sighes and sobbings. But because a poore soule, would hence discomfort it selfe, and thinke, what good will such confused prayers doe mee, which I scarce discern my selfe? the Apostle answereth notably, opposing to this obiection, the comfort of this doctrine of Gods knowing the heart. *But hee that searcheth the hearts, hee knoweth the meaning of the spirit.* Marke how hee opposeth Gods knowing of our prayers, to our owne not knowing. As if hee should say. Let not this trouble thee, that thou canst not perceiue that thou prayest. Doe not therefore thinke thou canst not, thou doest not pray. For though thou know not what it is thou prayest, yet God the searcher of the heart, who is greater then thy heart, he knoweth and approueth also thy prayer. Discourage not then thy selfe ouer-much in the want of feeling of
grace

Rom. 8. 26. 27

1. Cor 4. 4.

grace in thy selfe. Remember that God sees, as that euill, so also that good which sometimes thou seest not in thy selfe. And therefore, as thou oughtest not to be ouer-confident in the not feeling of sinne in thy selfe, but to say with the Apostle, *Though I know nothing* (that is, no euill) *by my selfe, yet am I not thereby iustified*; so neither to bee too farre deiected in the not feeling of grace, but by like proportion to say, *Though I know no good in my selfe, yet am I not thereby condemned*. So much of the first point; Gods knowledge of the heart: The second followeth; the end of this knowledge, *That I may giue to euery man according to his wayes, &c.* The which words wee will consider, first in the conference to the former: secondly, apart by themselues.

Out of the former consideration we learne,

1. That good and euill thoughts and desires, in Gods account, are good and euill workes. For God heere saith, hee taketh through notice of the heart, that hee may recompence men according to their workes. Thereby implying, that if hee did not see the heart, there must needes scape many wicked thoughts and desires vnpunished, many good ones also goe vnrewarded; and so he should not bee able to giue to euery worke his proper recompence, namely, to the inward workes of the heart, the thoughts and desires thereof. Concerning euill thoughts, *Peters* speech is excellent to *Simon Magus*: *Pray to God, that if it bee possible, the thought of thy heart may bee forgiven thee*. Forgiuenesse presupposeth desert of punishment; punishment and euill worke meriting it, for punishments are onely awarded

Acts 8. 22.

ded to workes. For good thoughts and desires Pauls speech is excellent, *It is God that worketh both to will and doe.* If both be his owne workes, the desire as well as the deede, hee must needs loue, and like both the one, and the other. This maketh against them, that make no bones of euill thoughts, as though no other euill workes, then such as bee outward. 2. It serueth for comfort to the children of God, disabled sometimes by want of outward helpes, or otherwise, for the performance of some kinde of outward obedience. These must remember how highly God apprizeth good purposes, and desires, accepting and rewarding them, when they come to him, as if they came accompanied with the deedes themselues. *Dauid* did but conceiue a purpose to build God a house; God rewarded it with the building, and establisshing of *Dauids* house, 2. *Sam.* 7. 16. He did but conceiue a purpose to confesse his sinne; Gods eare was in his heart, before *Dauids* confession could be in his tongue, *Psal.* 32. 5. The poore beggars that haue wanted foode for themselues, Christ yet shall say at the last day, yee haue fed mee when I was hungry, onely in regard of their strong affection, if they had had abilitie. The prodigall childe, when he was but conceiuing a purpose of returning, was preuented by his Father, first comming to him, *Luke* 15. 20. and *Isay* 65. 24. God will *answere vs before we call*, that is, in our purpose of prayer. O sweet comfort! when wee adresse our selues to prayers in our priuate meditations, and bethinke our selues of our sundry wants, we purpose with our selues to begge such and such things,

things, whereof yet happily wee forget some in the vocall prayer: shall any good soule now thinke that the memories weakenesse shall any thing preiudice her in this case? No, thy purpose of asking the thing forgotten, was a most effectuall asking of it, and vnto thee belongeth the comfort of that saying, *I will heare before they call.*

2. That God esteemeth of the goodnesse of our outward workes by our hearts. Therefore here hee saith, that hee first searcheth the heart, before he recompence the worke. If God iudged of workes onely by the outward matter of them, there needed then no looking into the heart, for the iust dispensing of rewards, and punishments. Now there are two things more especially in the heart, whereby God iudgeth of our workes. 1. Faith, which cleanseth the heart, and maketh it a good treasury, fit for a good man to bring forth good things, which also propoundeth vnto vs, and vrgeth vpon vs the commandement of God, prescribing the good worke to bee done: whence that title of the *law of faith*, and whence also our obedience is called the *obedience of faith*. 2. A sincere affection chiefly respecting Gods glory, and the Churches good in that wee doe. The vse. 1. Against the Papiſts, that vpon such places as this, would found the doctrine of merit. But here God sayes he lookes into the hart, when hee would reward the outward worke. So that there is no worthinesse in the outward worke it selfe, but it is something within the heart, which procureth the reward to the outward worke, and that is specially as I shewed, faith in the bloud of

Iesus

1. Tim. 1. 5.
Acts 15.
Matt. 12.
Rom. 14. 23.
Rom. 3. 27.
Rom. 1. 5.

Iesus Christ. 2. Against the workes of morall and ciuill men; which though beautifull in the eyes of the world, are yet deformed before God, because they neither flow out of a pure fountaine of a purged heart, nor are referred to iust ends. Let the ciuill man then know, that when hee presents God with his outward righteousness, looking for some reward, the dung of his sacrifice shall bee throwne in his face: For God will looke into his heart, and finding it vn baptised, he will bid him looke into the rockes whereout his workes were hewen, and into the hole whereout they were digged, and then aske him how that can bee cleane which hath so impure an originall. 3. Against hypocrites that with their leauen sowre the best workes they doe. If God in iudging of good workes did not looke to the heart, an hypocrite might speed as well as the best Christian. But heere wee see the affection and disposition of the heart is all in all with God. Wee indeede iudge of the *heart* by the *worke*: God contrarily iudgeth of the *worke* by the *heart*. Wee first approue the worke, and then the workeman: But God first hath respect to *Habel*, and then to his sacrifice. Though the matter of the worke bee neuer so good, yet the corruption of an vn sanctified heart will marre all, and change the nature of it. And as it will bee no excuse before God, when the matter of the worke is ill, to plead the goodnes of the heart; so neither, when the heart is naught, to plead, that the matter of the worke is good. Whereof we haue notable examples, *Es.* 58. in the Iewes vrging God with their fasting, and yet sent away empty; and in those

Gen. 4. 4.

Mat. 7. 23.

1. Ioh. 3. 13.

Elsay 66. 3.

Eccles. 5.

*Quem recitas,
meum est, & Fi-
dentine, libellus
sed male dum
recitas incipit
esse tuus.*

those reprobates, *Matt. 7.* alledging their preaching in Christs name, casting out of Diuels, &c. but receiuing that fearefull answer, *Depart from mee yee workers of iniquitie: I know yee not.* Loe, preaching it selfe though in Christs name, because yet not for Christs name, is, with God, but a worke of iniquitie, and hell fire is the reward of it. So *Cains* outward workes in sacrificing were the same with his brothers, and yet Saint *Iohn* sayes, *Cains workes were euill, and Abels good.* And God himselfe said to *Cain*, *If thou doest well, shalt thou not bee accepted?* as though for all his sacrifices, hee had not done well as yet. And so the Iewes sacrifices are in indignation reiected, with a, *who required these things?* because indeed, God did not require bodily exercise, diuorced from the spirituall; the shell without the kernell, the huske without the corne, the carkase without the soule. Hence it is that the Lord calleth the Iewes incense and sacrifice, though commanded by himselfe, *their owne wayes.* And in another place his owne sacrifice, *the sacrifice of fooles.* For as *Martiall* said to *Fidentine*, the booke thou readest is mine, but when thou readest it ill then it begins to bee thine: so may God say to hypocrites; These workes of prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I see then, that it is not safe for vs to rest in the outward worke, but that we had neede to looke to our hearts in all the seruices wee performe. For God will looke to our hearts in iudging, and in rewarding. And that

that which God most lookes to in *rewarding* : that had wee neede most looke to in *practising*. As the worke-man in the doing of any worke, will be most *carefull* in that part of it, wherein hee knoweth the eye of him, for whom hee worketh, will be most *curious*. If God, when thy prayer shall come to bee weighed in his ballances, should then especially stand vpon thy tongue, vpon thy phrase of speech, vpon the tune of thy voyce, &c. then it would stand thee in hand in praying, specially to minde these things. But since it is the affection of thy heart, hee will aboue all things make inquirie of, consider then what a folly it is in practising, to bee most diligent in that, whereof God in examining will be most regardlesse; and to be most negligent there, where we shall be sure to finde him most strict, and seuer. And withal consider thine owne misery, who depriest thy selfe both of mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the world, as carefully flyng the very apparance of good, as the Apostle biddeth vs to flye the apparance of euill. But the corrupt *manner* of thy worke will make thee twise as odious to God, to whom alwayes *fained sanctitie is double iniquitie*. Withall consider, what a griefe it must needes bee to thee at the last day, to see others *mises* receiued for their sinceritie, and thine owne *talent* refused for thy hypocritie: to see others cups of cold water mercifully rewarded, and thine owne giuing the cup of Christs blood, the water and bread of eternall life, seuerely punished.

4. This must teach thee when after long out-

E c

ward

Isay 58. 3.

ward practise of godlinesse, thou findest not the true reward of godlinesse, then to enter into thine owne hart by examination, and to consider whether thou art guilty of hypocrisie or no. For true *godlinesse is great gaine*: and God alwayes is iust, giuing men according to their workes, but yet measuring the workes by the heart. If then thou doing workes outwardly good, receiue an answerable reward, doe not therefore challenge God of iniustice, (as those Iewes, *wherefore haue wee fasted, and thou seest it not?*) but thy selfe of vnfoundnes of heart. Which correct thou, and thou then shalt see there will be no cause for thee to complaine of the Lord.

V. Heere also is comfort to those that haue with good hearts, done many good works which yet are ill taken, and ill rewarded of men. Men cannot see our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked Iewes could haue seene how louingly, & tenderly Christs hearts was affected to them, they would better haue rewarded his ministry, then that he should haue needed to complaine, *I haue laboured in vaine, I haue spent my strength, &c.* But our comfort is, so as was Christs, that *our worke*, though neuer so much reiecte of men, is yet *with our God*, in time to be rewarded of him. Because he seeth our sound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The dutie of reprehension Christianly performed is a good worke, yet how distastfull to the reprehended, and how thaukelesse an office? yet wee must not bee discouraged, though by the performance of this dutie

we

we purchase ill will at mens hands. For God seeing the integrity of our heart, will reward vs accordingly, causing vs at length to finde more fauour, euen with the reprehended themselues, then those that haue clawed or flattered, *Pro. 28. 23.*

Now I come to consider the words in themselues, obseruing three points in them, the *rewarder*; the *rewarded*; the *rule of rewarding*.

1. The rewarder, *God. That I may giue, &c.* Here we learne;

1. That God hath an infinite treasury, both of rewards, and punishments, who giueth to euery particular man his iust portion, either of the one, or of the other. He is an vnemptiable fountaine of goodnesse that can neuer be drawne dry. His rewarding of one, doth not disable the rewarding of another, neither doth hee so spend himselfe in conferring his blessings vpon any, that they which come after should neede to speake vnto him as *Esau* to *Isaack*, *Is all gone?* hast thou neuer a blessing left behinde for vs? Gods reward is not like the blessing of *Isaack*, which could be bestowed onely on one. For God himselfe the *rewarder*, is also the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to satisfie infinite worlds. His iustice also, being as infinite as his mercy, cannot but furnish him with like variety of iudgement, that as in heauen there are many mansions, and princely palaces, so in hell also many prisons, many dungeons; that as his chests and cofers are full of precious pearles and iewels, so his quiuers of pestilent arrowes prepared for the ribs of the vngodly. So that we need

Gen. 15. 2.

Iohn 14. 1.

*Si quæties pre-
cant homines,
sua fulmina
mittat Iupiter,
exiguo tempore
ineramus erit.*

Heb. 11. 26.

not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men sinne, the thunderbolts shall flye abroad, hee would quickly be vnfurnished of weapons. The vse is this, as to terrifie the wicked, so to encourage the godly. It is a comfort to serue such a Master, as besides his willingnesse, is also able to reward vs. Therefore we see how Kings seruices in this regard are most sought after. Neuer then grow wee weary of seruing this Master, with whom is such plentie of reward, whose is the earth, and the fulnesse thereof, the heauens and all their furniture, and at whose right hand is fulnesse of pleasures for euermore. Who may say vnto vs of all other base Masters, as *Saul* of *Dauid*, *Can the sonnes of Ithai giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundredths?* so can the Diuell, the world, the flesh, instate you into the felicitie of my chosen? can they make you Kings, and set you in the chayre of estate? The seruice of God is a reward sufficient to it selfe, and farre from his seruants is the base mindes of mercenaries. Neuerthelesse it is fit, with *Moses*, to quicken our dulnesse, with the consideration of the great recompence of reward.

2. That whosoeuer bee the instruments eyther our rewards or punishments, God still is the chiefe both rewarder and punisher. *That I may giue.* The vse whereof is, both to teach vs *thankfulnesse* to God, when rewarded; and *patience*, when corrected by men. It may be thou hast deserued well of those men, that deale vnkindly with thee. But yet consider whether in the same thing, wherein thou hast deserued well of

of man, thou haue not deserued ill of God, because happily in these duties performed to man, thou haddest no respect of God. If so, then acknowledge that God hath found out thy sinne, complaine not of mens vkindnes and iniustice. God is iust in their iniustice. It is he that thus punisheth thee.

3. That whatsoeuer be the worke for which wee expect a reward, it is God that must reward it. This must teach vs in the workes of the second Table, which respect man, to haue an eye vnto God, and to performe them as vnto God, and in so seruing of man to serue God. For it is God that must reward them, & that (as I shewed) doth reward them, euen then when men reward them. For it is he that inclineth their hearts thereto. How then can we expect a reward of God there, where wee haue done him no seruice? If in seruing of men thou hast serued thy selfe, and sought thy selfe rather then God, when thou comest for thy reward, Gods answer will bee, let him reward thee whom thou seruedst. Thou seruedst thy selfe, reward thy selfe then if thou wilt, for I neuer reward any seruice but mine owne. Had wee not then neede in all duties done to men, to doe them as vnto God, least otherwise, as wee loose mans, so also Gods reward? But doe them vnto God, and then we are sure, if not of both, yet of the best reward, and wee take a very safe course for our selues. For euen the best men may prooue vkinde, and vnthankfull vnto vs. But God cannot but abundantly recompence the seruice done to himselfe. The duties of loue & liberalitie done to men, which some of those to whom they were done had hap-

Eph. 6. 7. 8.

pily forgot, yet Christs remembers at the last day, onely because they were done as to himselfe, *Maith. 25. 40. Iee haue done them vnto mee.* There is the cause of the reward. This is *Pauls* counsell to Christian seruants yoaked with cruell heathenish Masters, to bee obedient vnto their Masters, according to the flesh, as vnto Christ, seruing the Lord, and not men, and that vpon this consideration: *Whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether hee be bond or free.* Seruants in such cases are ready to obiekt. Why should wee haue any care to please them, that haue so little care to pleasure vs, nay that are ready to doe vs all the displeasure they can? Yea, but for this cause they had need so much the rather to make conscience of their dutie, euen to the tull, because by this meanes they shall provide a notable remedy against their Masters iniuries, namely, the bountifull reward of God himselfe. Thy Master wrongs thee: what then? wilt thou therefore wrong thy selfe? hee denies thee his reward: wilt thou therefore increase thy punishment? and as though this were not enough, deprive thy selfe also of Gods reward? *Labans* tyranny could not tyre out *Jacob* in the course of his faithfulnessse, and behold, in the end the Lord himselfe in spite of *Labans* teeth richly rewardeth him.

Gen. 31. 42.

II. Circumstance in the persons rewarded. Eue-ry man, of what degree soeuer.

I. Marke here Gods ynpartiall dealing. Among men, grosse vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God, neyther shall thy greatnesse helpe thee from

from punishment, nor thy basenes hinder thee from reward. This must humble the great states of the world. God is no respecter of persons. They must not looke for a chaire and a cushion, when they appeare before Gods tribunall. Nay, thou must then be stript starke naked of all outward pompe. God will put no difference betwixt thee and the poorest *Lazarus*. He iudges euery man alike.

2. Hence I gather that there is a particular providence, taking notice of men and their actions in speciall. For Gods rewards are proportioned to his knowledge. *I know the heart, that I may reward.* But he rewards euery man in particular. Therefore also he knowes him, and all his wayes. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meaner man, hee will be ready presently to say in admiration; What, doth the King know me? But let the poorest *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes speciall notice of him, and that for his good. It is not with our God as with their Idoll, that hath no eye to attend smaller matters. Hee is not like *Baal*, that pursuing his enemies cannot heare his friends, nor like *Diana*, that being present at *Alexanders* birth, could not at the same time preserve her *Ephesus* temple from the fire.

III. Circumstances followes the rule of rewarding, according to their owne wayes, &c. Here we learne, that God proportions his rewards and punishments to our workes, as it were the line to the rule. This proportion hath sundry branches:

E e 4

1. The

*De natura deor
l. 2. Concionis;
Timaeus, qui cū
in historia dix-
isset, quā nocte
natus Alexan-
der erat, eadem
Diana Ephesia
templum defla-
grauisse, adiun-
xit minime id
esse mirandum,
quod Diana cū
in partu Olympi
iudicis adesse
voluisset absum-
isset domū.*

1. The euill of sinne shall haue euill of punishment in hell, the good of obedience, the good of reward in heauen. *Matthew 25.* 2. As our workes are better or worse, so shall our ioyes in heauen, our paines in hell be more or lesse. *Capernaum* exceeding *Sodome* and *Gomorrah* in sinne, shall feele also an excesse of punishment, and the wilfull seruant shall receiue more stripes then the ignorant. So also the greater our zeale, paines and trauell hath beene in Gods cause, the greater shall be the waight of our glory. The twelue Apostles, shall haue twelue speciall thrones at the day of Iudgement, and whereas other wise men, shall but shine with the brightnesse of the *firmament*, they that turne other from their euill wayes, with the brightnesse of the *stars*: *he that soweth liberally, shall reape liberally.* And every good worke added to the number of the former, helpeth to *further our reckoning in the day of the Lord.* Sleepe is sweet, euen to him that hath passed the day more easily, but the sleepe of the labouring man it is sweet indeede. So also though that sleepe in *Abrahams* bosome be sweeter, euen to such as haue liued a more quiet and easie life heere, yet euen there also, the sleepe of the labourer will bee specially sweet. The greater our toyle and trials haue beene, the more wee haue sweat and suffered heere for Christ, the sweeter shall wee finde that rest and repose in heauen. The Martyrs shall bee pillars in the house of God. *Apoc. 3. 12.* Our Sauour in his answer to the petition of the two brethren, seemes to imply, that there are some, for whom place of preeminence are prepared, as it were to sit at his right hand and left, neither

Dan. 12.3.

Phil 4.17.

neyther doth this doctrine of vnequall degrees of heavenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our desires & endeouours in the vse of the means; the wider we open our mouths, the more abundantly he will fill vs, and with what measure wee mete to him in painfull and heedfull hearing of his word, with the same will he measure to vs in the dispensation of his grace: Neyther yet doth our hearing of the word, desiring, opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding, that which is indeed apparant to our eyes, that according to the degrees of grace, and sanctification, God dispenseth many of his temporal rewards in this life, as a greater good name, greater inward reuerence and honor to the hearts of men, to such as excell in mortification aboue their brethren, why should it feare vs here? since the one drawes merit with it, no more then the other. 3. Besides this generall, there is also a speciall proportion, agreeing to the workes in speciall, in such manner that a man may alwayes read the sin in the punishment, the vertue in the reward. The midwives built the houses of the Israelites, by preserving their children, contrary to the Kings bloudy edict. God therefore built them houses. *David* purposed to build God a house; God presently promised to build his house for euer. *Ebedmelech* saved *Jeremies* life: God therefore gaue him his own life for a prey, so he hath promised to recompence our zeale of his glory with his zeale of ours; *I will honour them that honour mee,*
neyther

Mar. 4. 24.

Exod. 1.

Ier. 39. 17.

1. Sam. 2. 30.

neither doth God keepe this proportion in actiue onely, but also in passiue obedience. Here *Iosephs* example is most remarkeable, if we compare his sufferings and rewards together. In stead of his brethrens hatred, he got strangers loue; his brethren that sold him as a slaue, adored him as a Lord; In stead of the prison, hee met with a throne; In stead of iron fetters, he found a chaine of gold; In stead of the labor of his hand, a ring on his hand; In stead of the party-coloured coat his brethren stript him off, the princely robes *Pharaoh* put vpon him; In stead of the vnlawfull pleasure of adultery, the lawfull comfort and contentment of an honorable marriage. In stead of being a seruant in the prison, being halfe a Soueraigne in the Kingdome. The like measure keepes he also in punishment. *Absolons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to destroy the Hebrew babes, were afterwards made fit to poyson the Egyptians. *Pharaoh* had infected them with blood of innocents, God turnes them into blood; and in their colour shewes the tyrant the colour of his sinne. *Pharaoh* slayes the Israelites children, God afterward slew his, and all the Egyptians first borne. *Dines* denyed *Lazarus* crums of bread; *Abraham* afterward denyed him a droppe of water. Those that will not hearken to the sweet and familiar voyce of G o d, shall bee schooled by the strange language of cruell strangers ouertopping them. The Egyptians had vexed the Israelites with much wearinesse, and thirst in ouer-burdening them with labour; G o d therefore by depriuing them of the vse of their waters, afflicted them with

with the same thirst, and with the same wearinesse in going about and seeking for water. *Saul*, because he slew those that did weare the *Ephod*, therefore God would not answer him either by *Vrim* or *Thummim*: and his owne hands reuenged vpon himselfe the innocent blood of others. The wicked because in this life they say to God, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God shall say to them, *Depart from me yee cursed*. *Adams* desire of the Godhead, was punished with mortalitie and misery; And vnto him that in *Esay* vaunts himselfe, saying; *I will ascend aboue the height of the clouds, and will bee like to the most high*, the Lord will haue this answer to be made, *Thou shalt bee brought downe to the graue, to the sides of the pit*. Hypocrites performe temporary obedience, God onely giues them a temporary reward here in this life, *Matth. 6*. *Verily they haue their reward*, namely here in this life, they shall haue none hereafter. So *Ahabs* temporary humiliation obtayned the reiourning of a temporall iudgement. Hypocrites also performe an imperfect obedience, they will doe some few things commanded, but not all: God serues them in their owne kinde, hee giues them some few of his meaner blessings, but denyes them the principal. Whence that excellent exhortation, *2. Iohn 8*. *Looke to your selues, & at we loose not the things wee haue done, but may receive a full reward*. There is then a plenary reward to a full, and a partiall, or halfe reward to a scantie and halfe obedience. Thus *Iehues* obedience in destroying *Ahabs* house, was recompenced with Gods blessing vpon his house to the fourth generation: answerable to his curse in the
second

Esa. 14. 14. 35.

Ec. 27.

second commandement vpon the wicked, to the fourth generation, as in *Ioram*, whose posterity in not remembred till the fourth generation, in the Genealogie, *Matth.* 1. But yet because *Iehues* obedience was not sincere, it was not rewarded so as is true obedience, whose reward is farre about the punishment: euen to a 1000. generations. So that euen in rewards, as well as in punishments, God will put a difference betwixt an *Israelite* and an *Egyptian*: that as Gods children are not smitten so as their smiters the wicked; because their disobedience is not so full as the wicked, therefore they haue but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleate, therefore they haue but halfe a reward, answerable to their halfe obedience. Againe, Hypocrites giue God an outward obedience, without the inward affection. So God giues them his externall benefits; but without any heartie loue or affection vnto them. Looke how they seuer their hearts from God in their obedience, so doth God his from them, in his benefits. So euen, and equall is the retribution of diuine iustice. The vse. First, against the Papists vrging their doctrine of merit out of this and such like places: but heere wee see, all the Prophet reacheth is a proportion betwixt our workes and wages, betwixt our paines and pay; that is, betwixt that wee doe, and that wee receiue. And therefore wee maketh our workes to be the rule, nor the cause of the reward. The rule is not the cause of the line drawne by it. Neither doth God here say, that I may giue to euery man *for*, but

accor.

according to his workes. Surely if good workes, as they teach, should bee meritorious, then as it is vniustice in man to detaine the labouring mans wages when his worke is done: so also should it bee in God, if hee did not presently recompence euery good worke of his seruants, as soone as it were done. And as the hire of the labourers detained, cryeth against the couetous oppressours: so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Euen this one argument is enough to ouerthrow merit: Gods slownesse as it were in rewarding his childrens seruices, and that libertie which hee taketh to himselfe for the times of the reward. And therefore heere hee saith; That I may giue to euery man according to his workes, without making any mention of the time when, leauing himselfe free for that. We see that in paying of wages to our seruants, wee limit our selues to set times, as to the quarters, or halfe yeeres end, because it is a matter of desert: but in our gifts and gratuities, wee doe not so tye our selues, but giue them when wee thinke good. And if there were any such worthinesse in our workes, what neede then that modestie of the holy men in Scriptures, who when they were desired their faithfull seruice, might bee remembered with Gods reward, haue withall desired it might bee remembered with Gods forgiuenesse? as *Nehemiah, Remember me O my God concerning this, and pardon me according to thy great mercy.* Our best workes then neede forgiuings, and that which needes *forgiuing*, merits not *giuing*. Our Sauour when hee would haue vs craue daily

Neh. 13. 22.

daily bread, as *our* bread, due to our obedience by Gods promise, then withall he would haue vs craue forgiuenesse, for the want of that our obedience, and to adde vnto, *Gine vs this day our daily bread, and forgine vs our trespasses.* Secondly, against our loose professours, promising to themselues, though liuing, and lying in their sinnes, the reward of glory. No, as thou sowest thou must reape, and as thou brewest thou must drinke. If thou sowe tares, neuer looke to reape Wheate. If thou brew with Crabbes, neuer looke to drinke milde Beere. As our Sauour comparing the man to a tree, the workes to the fruits, sayes, *Can men gather figges of thornes, grapes of thistles?* so comparing our workes to trees, their rewards to the fruites, say the like. Thinke you euer of the thornes and thistles of couetousnesse, pride, vncleannesse, blasphemy, swearing, prophanation of the Sabaoths, euer to gather the sweet figges, or pleasant grapes of glory, and happinesse? will this gall and wormewood euer make pleasant drinke? will these wilde and sowre grapes euer yeeld sweet wine? O that wee could seriously lay this to heart, that wee must all appeare before Christ, to receiue according to that which here we haue done, whether good or euill, that hee that soweth to the flesh, shall of the flesh reape corruption, and he that soweth of the spirit, shall of the spirit reape life euerlasting. Then would wee begin presently to reason with our selues. Alas how poore, how barren am I in good workes, how fruitfull in ill? Is it true indeede that according to the qualitie of our workes we shall be iudged? Alas, what other
workes

workes can I present the Lord with, besides the workes of death and darknesse? If these had the promise of reward, then were my case good. Examine thy heart my brother, and thinke with thy selfe: Thus long haue I liued, but what good haue I done either to my selfe, or others? Where are my prayers, fastings, humiliations, meditations, well spent Sabaoths, well gouerned children and seruants? Where are the workes of mercy to my brethrens, either soules in holy admonition, reprehension, exhortation; or bodies, in ministring reliefe to their necessities? How can I looke for the penny, that haue stood idle in the Market-place all the day long? for the crowne, that refused to runne? for a good crop of Haruest, that would not sow in seede time? Let vs no longer deceiue our selues. That which *Salomon* speaketh of sloath in the things of this life, is true also of spirituall sloath. He that being sloathfull in Winter will not plowe, shall begge in Summer, and haue nothing; as wee may see in the rich glutton begging water of *Lazarus* to coole his tongue, and in the foolish Virgins, begging oyle of the wise. It were madnesse to seeke for fishes in woods, for Apples and Peares in the Seas. But what madnesse to seeke heauen in hell, glory in shame, light in darknesse, to thinke wee shall finde eternall life in the way of wickednesse? *Why seeke yee the liuing among the dead?* said once the Angell to those women. But why seeke ye life in deatch, why seeke yee that eternall life, among those dead workes of darknes? *No glory, honour, and immortality can bee found of any, but such as seeke it by continuance* in

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Matt. 6. 35.

in well doing, Rom. 2. 7. If thou goe about to seeke Gods Kingdome, seeke Gods righteousnes. So seeke it, and finde it. Otherwise thou doest but take a great deale of paines to goe to hell. If thou pray *thy kingdome come*, pray also, *thy will bee done*. Gods will must be done of thee, before his kingdome can come to thee. III. Since the degrees of glory hereafter shall bee according to the degrees of grace heere, it must teach vs, if wee would then shine in glory, now to shine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the aduantage of this thy corruption, to shake off all spirituall sloath, vse it as a goade in thy side to make thee sweat againe in Gods worke. Double paines shall bring thee double pleasure, double diligence, double delight, double holinesse, double honour: who would bee a common stone in the building, when hee might be a pillar? who would be a doore-keeper, or porter in a house, when hee might be a steward? IV. Looke we to the whole course of our liues. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary course of them. One euill worke shall not preiudice thee, who walketh in the ordinary track of good workes; nor contrarily, one good worke shall not profit thee, who makest an ordinary trade of doing euill workes. V. This must teach vs, faithfully to walke before the Lord in the discharge of our seuerall callings, without any carking care, or distrustfull thought taking for any of the comforts of this life. All the cares that belongs to vs, is how to doe our worke wel. The care of the reward of our works

is

is Gods. Looke wee well to *doe* our worke, and God will looke farre better to *reward* our worke. And this is that which our Sauour teacheth; when to those whinings: *What shall we eate, what shall we put on?* he opposeth a contrary care of seeking Gods kingdome, and righteousness. for then if they would take care to work the work of God, the reward of God should not bee wanting. O then that in stead of taking thought how to get this or that good thing promised, we could once take thought how to doe this or that good thing commanded, and so doing our duty, rest vpon God in the beliefe of this doctrine; that he rewards euery man according to his workes. Our Sauour forbidding his Disciples ouer-diligent care in prouision of these outward things, not to gather siluer or gold, giues this as a reason why he so forbids them, *The labourer is worthy of his wages*. The force of which argument consists in this doctrine of Gods iustice, in rewarding well that which is done well. For the Disciples might obiekt. True, the labourer is worthy of his wages, but the vnthankfull world is vnworthy of our labours; for it detaines the wages due to our labours.

Math. 10.

Therefore, this speech of Christ is founded vpon this holy iustice of God, that cannot, whatsoeuer be the vnkindnes and iniustice of the world, suffer good seruices to goe vnrecompenced. It is therefore as if he had said: Minde you the worke of our Ministry, let your onely care be how to fulfill it. Doe not disgrace God so much as to trouble your selues with the thoughts of your maintenance, as though God were so vniust, as not to giue good wages to good

workeman. VI. Heere is great varietie of comfort. 1. Art thou discouraged with the meanenesse of thy good works? Thou art no Preacher to conuert soules no rich man to giue almes, to build Colledges, &c. but onely a poore seruant, keeping sheepe, going to plough, &c. Heere for thy comfort remember that God rewards euery one according to his workes, without making any curious choyce of workes. But as hee will punish the least euill worke, euen an idle word, *Matth. 12.* so will hee much more reward the least good worke: euen a cup of cold water, *Mat. 10.* eating not onely of our honey, but euen of our honey combe, *Cant. 5. 1.* for his mercy to vs is greater then his iustice. Yea, at the last day notice will be taken of inferiour sorts of workes, as giuing a peece of bread, or a peece of cloath; when workes far more glorious, as preaching, praying, martyrdom, are not named, yet these are mentioned, *Matth. 25.* Neither is this without reason, for the basenesse, or the meanenesse of the matter, doth especially shew the skill of the worke-man. For where the matter is excellent, there it lendeth som help vnto the work-man, where it is otherwise, there nothing but the bare and naked cunning, and artifice of the worke-man is to bee seene. Wee will not so wonder at him that maketh a good Image of gold, as at him that maketh as good of a meaner matter. So to see zeale, faith, loue in preaching the word, in gouerning a Kingdome, and such like workes, is not so admirable, as in the poore and seruile offices of vnderlings, as in keeping of sheepe, sweeping the house, &c. 2. Art thou troubled at the worlds vniust and preposterous rewarding

ding of workes, iustifying the wicked, condemning the godly, recompencing *Iohns* preaching with the prison, *Herodias* daughters dancing with the promise of halfe a kingdome (so that, as *Cesar* once said, *It were better to bee Herods swine then sonne*, because he killed his sonne in that massacre of *Bethlem*, when his Sow was spared: so thou likewise thinkest, thou mayest as well say, *It were better to be Herods Minstrel then Minister, Player then Preacher, Dancer then Doctor*, because of the Minions dancing recompence with his Preachers head) comfort yet thy selfe with this, that God one day will deale otherwise, nay let this peruerse Iudgement of the world be an assurance to thee, that there must needs be a day of Gods righteous Iudgements. It is true, we may say to the world as Christ to the Iewes: *Many good workes haue I done among you, for which doe yee stone mee?* yet let vs not waxe weary, though after our sowing, stormes and tempests, and the pinching cold of Winter doe follow, for in due time wee shall reape if wee faint not. God is not vnrighteous to forget the labours of his seruants. There are foure kindes of rewards: first, of good for good: secondly, of euill for euill: thirdly, of good for euill: fourthly, of euill for good; the two former are the rewards of iustice, the third of mercy the last of iniustice, and therefore it is not incident to God. God forbid then that any shold say with those in *Malachy*; *It is in vaine to serue the Lord*. Heare thou God saying, *Behold I come quickly, and my reward is with mee*. When *Mordecai* had performed a worthy seruice to *Ahasuerus*, in the discouery of a dangerous treason, hee had not his reward presently: but

Aug. in Pál
119. 17.

Apoc. 13.

Mal. 3.

yet his seruice was registred, and so afterward, when the King looked vpon the records, it was royally recompenced. So *Malachy* teacheth vs, that there are bookes of remembrance written for them that feare the Lord. In them all our good workes are inrolled. Our labour then shall not bee lost. Not so much as our teares but they are botled. Men may forget vs, as *Pharaoh* did *Ioseph*, *Exodus* 1. and the *Sechemites Gedeon*, *Iudg.* 9. 17. but God will not; Our reward is sure, though not so speedy, as we desire: God heere assures vs of reward; the time hee determines not.

3. Doth it trouble thee that thy good workes worke not that good thou desirest? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *successe* of our workes is *his* worke, not *ours*. Doe thou thy indeauour to doe that which belongs to thee, to performe the dutie required, with an honest heart; if there follow no successe, thou art neuer the worse worker. The good Orator alwaies perswades not, the good Captain alwaies ouercomes not, the good Physician alwayes heales not, the good Preacher alwayes conuerts not. It is enough if thou do that which lies in thee: Then, whatsoeuer thy *successe* bee on *earth*, small or great, assuredly thy *reward* is great in *heauen*. Nay, the lesse the *success*, the greater shal be the reward, so thou be patient. For now vnto thy *active* obedience in well-doing, thou addest *passive* in patient-suffering; and double obedience must needs haue more then a single reward.

4. Art thou grieved at vncomely sights, to see seruants on horse-back & Princes walking on foot? to see seruants to haue rule ouer Princes, that
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is, the wicked flourishing in their pompe and pride, to tyrannize ouer the godly? Dost thou see the *whip* which is most seemely for the fooles *backe*, to bee held in his hand, to afflict the *backes* of others? Dost thou see that *Asses* in stead of a halter, are set out with golden bridles? are these things prickes in thine eyes as once in *Dauids*? Comfort thy selfe in the meditation of this Doctrine. Grudge not that the wicked are rewarded according to their workes. Grudge not their externall obedience proportionable reward in the outward things of this life: God herein does no otherwise, then as sometimes noble Captaines, who haue honored their enemies, when they haue fought valiantly, to put some spirits into their owne Souldiers; or then sometimes Parents doe, rewarding their seruants diligence and dutifullnesse, therby to prouoke their own children. So shouldest thou interpret Gods temporall rewards giuen to the vnfound obedience of the wicked, his enemies, his slaues, as a spurre he puts into thy side his owne souldier, his owne sonne: for if thou wilt do thy dutie as thou oughtest, how much more mayest thou assure thy selfe of a farre greater reward. For Gods bountie is not as manies, like to riuers, who are greater further off, then neerer home, at the head and well-spring where they first rise. Withall consider these mens damnation sleepeth not. The day of iudgement hasteneth, wherein the godly, in this life standing at the barre, shall sit on thrones, and iudge their Iudges, binding Nobles with chaines, and Princes with fetters of iron. Though in this life *Diuus* feast, while *Lazarus* is without, begging: yet in the

Si nemini faceret, quasi non vigilare videretur: diuina providentia: si omnibus faceret, non seruaretur diuina patientia. Aug. in Psal. 30.

life to come (loe a change) *Lazarus* shall feast at Gods Table, or on Gods bed, lying in *Abrahams*, as once *Iohn* in Christs bosome; *Dines* in the meane time looking ouer, and begging. Then shall God make good that which heere he speakerh of rewarding euery man according to his workes. Then, and not before shall the equalitie of Gods reward fully appeare. Some of the wicked indeed, euen in this life, he rewarded with condigne punishments, least his *providence*; but not all, lest his *patience* and promise of the last Iudgement, might be called into question.

FINIS.

